

Vidyodaya Series—1.

MANU-SAMHITĀ

CHAPTER I

WITH

KULLUKA'S COMMENTARY

EDITED WITH

NOTES AND TRANSLATIONS

BY

J. N. KAVIRATNA, B. A.

REVISED WITH AN INTRODUCTION

BY

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विद्योदय-ग्रन्थमाला—१

संस्कृत्तुर्निवेदनम् ।

ज्ञान-विज्ञानरूपा या नरस्य हृदि संस्थिता ।

श्रेयसे सशिवामिष्टां तां नमामि सदा शिवाम् ॥

“दुर्बोधं यदतीव तद्विजहति स्पष्टार्थमित्युक्तिभिः

स्पष्टार्थेष्वतिविस्तृतिं विदधति व्यर्थैः समासादिकैः ।

अस्थानेऽनुपयोगिभिश्च बहुभिर्जल्पैर्भ्रमं तन्वते

श्रोतॄणामिति वस्तुविप्लवकृतः सर्वेऽपि टीकाकृतः ॥”

इति टीकाकृतां निन्दामुन्मूलयितुमादरात् ।

मन्दबुद्धिः प्रवृत्तोऽहं शरीरमपि पातयन् ॥

विशेषतश्च नव्यानां भ्रान्त-व्याख्यान-वारिधौ ।

विद्या-विद्यार्थिनौ मग्नी समुद्धर्तुं समोद्यमः ॥

क्व चातिगहनं शास्त्रं क्व चाल्पप्रसरो नरः ।

तथापि भवतात् सिद्धिर्महाशक्ति-प्रसादतः ॥

विद्यावागीश-सत्येन्द्रनाथसेनेन यत्नतः ।

विद्योदयाख्य-ग्रन्थानामयमाद्यो विरच्यते ॥

PREFACE.

नव्यग्रन्थकृतां चोरभ्रान्त-व्याख्यान-वारिधौ ।

विद्या-विद्यार्थिनौ मग्नावुद्धसमयसुखमः ॥

1 The present edition of the Manu-Samhitā seeks to meet a long-felt want of the Sanskrit students for the B. A. Examination. Kullūka's commentary is also a prescribed text, but the extant editions have failed to do justice to the subject chiefly because they do not seem to have collated the readings. In preparing this edition, I have collated no less than 10 versions to determine the correct readings of the text as well as of the commentary, a marked improvement in which respect will be noticed in many places.

2 A list of the collated versions with abbreviations of their names, and a very short description of each will be found at the end of this preface. In determining the correct reading of Kullūka I have not always been guided by the majority, but have often followed what appeared to me to be the rational course. In this matter I have sought help rather from the commentaries of Medhātithi and Govinda-rāja from both of whom Kullūka has borrowed his ideas and even expressions in most cases.

The plan of the edition is as follows :—

1. Sloka.
2. Prose-order.
3. Substance (wherever necessary).
4. Bengali translation.
5. English translation.
6. Kullūka's commentary.
7. Kullūka Explained.
8. Notes.
9. Important variants (with necessary and interesting discussions) as foot notes.

3 It was rather late that in some places I found it advisable to make some additional remarks, and these have formed the Addenda. Students are advised to take note of them before perusing this work.

4 For a clear understanding of Kullûka's commentary, it has been throughout marked with figures which have reference to the matters contained under the heading 'Kullûka Explained'. In explaining passages of Kullûka, a careful but easy translation has in most cases served the purpose, and in doing so I have always tried to keep to the form of the original as far as possible. Wherever I have had to add my own words, I have put them within brackets.

Generally speaking, portions outside the original have been put within *box* brackets [], and explanatory portions within small brackets (). Quotations in Kullûka have been in most cases traced and verified. In the beginning of the work the references have been given under the heading 'Kullûka Explained', but towards the end, it has been found convenient to insert them in the body of the commentary itself, within *box* brackets.

To make the Sanskrit portions clearly intelligible to average students I have often avoided the Sandhis wherever the perspicuity of the passage would be otherwise affected. I have added my own Notes under each Sloka (wherever necessary), but the points which have been fully and clearly discussed under one or the other of the headings 'Kullûka' and 'Kullûka Explained', have been sometimes omitted, mostly with an instruction in the following form—See Kull. Expl. note numbered so & so.

In my Notes I have sometimes discussed the view of the other commentators wherever found interesting, but they are intended for advanced students only. As a rule, average

students are not invited to matters foreign to the commentary prescribed for them.

In preparing this edition I have never tried to evade any point, however difficult. I have always tried to be explicit and to relieve the students of their characteristic uneasiness with regard to difficult and obscure points. In fact, I have not followed in the footsteps of the ordinary run of commentators, who have been with felicity thus characterised by the famous commentator Bhoja-rāja, a keen observer of facts :—

दुर्बोधं यदतीव तद्विज्ञहति स्पष्टार्थमित्युक्तिभिः
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Preface to the Second Edition.

The first Edition having been exhausted we beg to present to our readers a second Edition of the work. The shortness of time within which the second Edition has been called for speaks volumes for the great popularity the work enjoys. We cannot help expressing our sincerest thanks to the learned Professors of our colleges but for whose appreciation and patronage this unique success could not have been achieved.

The second Edition is brought out with some improvements upon the previous one. The additional Notes which formed the Addenda in the first Edition have been incorporated, in their proper places, in the body of the work.

The plan regarding the arrangement of the commentary has been a little modified. Those words of the text which are immediately followed by their synonyms in the commentary have been put within single quotations (' ') and quotations from other works have been put within double quotations (" "). Those portions of the commentary which are outside the text of Manu but have been supplied by the commentator in order to supply ellipses in the text have been put within double minutes (" ' "). References to quotations in Kālluka have in this Edition been inserted in the body of the commentary. The work throughout has been carefully revised. We hope this improved Edition will meet with the same cordial reception as its predecessor.

On reasonable and well-considered grounds the price of the work has been raised from Re. 1-8 to Re. 1-12.

We beg to name the series of our productions the 'Vidyodaya Series' and hope they will be able to justify their title.

JULY 15, 1917.

41, MANIKTALA STREET,
Seaden-square, Calcutta.

} JNANENDRANATH SEN (KAVIRA)

LIST OF COLLATED MANUSCRIPTS AND EDITIONS

OF TEXT AND COMMENTARY
WITH THE ABBREVIATIONS OF THEIR NAMES.

A. A Manuscript belonging to the Asiatic Society of Bengal. Full of spelling mistakes, but otherwise very reliable.

B. Published in 1813 by Babu Baburam under the patronage of H. H. the Lieutenant Governor of Bengal.

Bg. Published by the Bangavási office.

Bh. Edited by the late Pandit Bharatchandra S'romoni under the patronage of the Director of Public Instruction, Bengal, Dated 1830.

Bk. Published by the Benkateshwor Press, Bombay.

G. Ch. I-II. by Prof. Bidhubhushan Goswami, M. A.

J. Edited by Pandit Jivánanda Vidyáságara.

M. Containing 7 commentaries—Edited by the late Hon'ble Rao Saheb Pandit Viswanath Mandlik, C. S. I.

P. Mandlik's Appendix, being the variants in the Ms. belonging to Dr. Peterson.

S. A Manuscript (up to II. 64) procured from the Govt. Sanskrit College, Calcutta, and originally belonging to the late Kaviraj Ramánath Sen of Calcutta.

V. Edited by Pandit Vāsudeva of Bombay

TRANSLITERATION.

In the transliteration of Sanskrit words into English I have followed the following method :—

आ = A'	ज = J
इ = I'	य = Y
ऊ = U'	श = S'
ब = B	ष = Sh
व = V	स = S

The second **u** in the word **Kulluka** in *swollen types* used as headings has not been represented as **u'**, as the press could not supply the required type. For a similar reason the word **Sloka** which occurs too frequently in the work has not been spelt with **S'**.

ABBREVIATIONS.

Medh. = Medhātithi.	}	Commentators of the Manu-Samhitā.
Kull. = Kullūka Bhatta.		
Gov. = Govinda-rāja.		
Nār. = Sarvajña-Nārāyaṇa.		
Rāgh. = Rāghavānanda.		
Nand. = Nandana.		
Ram. = Rāmachandra.		
Gang. = Gangādhara.		
Sl. = Sloka.		
Cf. = Compare.		

INTRODUCTION.

1. Smṛiti Literature.

Each of the Vedas has different schools (शाखा) of its own. The Smṛiti literature of each school has four successive stages in the following order :—

(1) The Grihya Sūtras, relating chiefly to the ritualistic side of household life ; e. g., those of Manu, A's'w'aláyana, A'pastamba, &c.

(2) The Dharma Sūtras, relating chiefly to questions of law and good custom ; e. g., those of Manu (now lost), A'pastamba, Vasishtha, Gautama, &c.

(3) The Dharma S'ástras or Samhitás being the versified recasts of the previous class of works ; e. g., those of Manu, Yájnavalkya, A'pastamba, &c.

(4) Nibandhas or Digests, being hand-books for the interpretation of the previous works in conformity with equity and custom ; e. g., the works Hemádri, Jímúta-váhana, Raghunandana, &c.

The above is the order of origin of works belonging to each school, but it is very seldom that all the above works of any particular school have been fully preserved. The Mánava Dharma Sūtra, for instance, has been lost and has not yet been recovered.

It should not, however, be supposed that all the Sūtra works are equally ancient. Each Sūtra work is certainly anterior to its own Samhitá, but it has nothing to do with the Samhitás of other schools in point of antiquity. Thus it is quite probable that the Manu-Samhitá, though in regular verse, is anterior to A's'w'aláyana Grihya Sūtra which in III. 4. 4 mentions the name of Mahá-Bhárata—a work which we regard as posterior to our Samhitá. (See *supra*, page xi).

II. Names and number of the Samhitá's.

Yājñavalkya mentions the following *twenty* names of the authors of the principal Dharma-S'āstras (Samhitás) in the following well-known verses :—

१ २ ३ ४ ५ ६ ७
मन्वन्वि-विष्णु-हारीत-याज्ञवल्क्यीशनीऽङ्गिराः ।

८ ९ १० ११ १२
यमापस्तम्ब-संवर्त्ताः कात्यायनबृहस्पती ॥

१३ १४ १५ १६ १७ १८
पराशर-व्यास-शंख-खिलिता दक्ष-गौतमी ।

१९ २०
शातातपी वसिष्ठश्च धर्मशास्त्रप्रयोजकाः ॥

The Samhitás are called after the names of their authors. Thus, the Samhitá made by Manu is called मनुसंहिता, that made by ऋषि is known as ऋषिसंहिता, and so on. It should be noted that some of the above works, viz., those of Vishnu, Gautama and Vasishtha, are partly in Sūtra form.

Vridha Gautama taking into consideration some of the minor Smritis, enumerates the names of some fifty teachers of law. From an examination, however, of the references to them in the Commentaries and Digests their number appears to be close upon one hundred.

III. The nature and scope of these works.

The Dharma-S'āstras are popularly called Codes of *Law*. It should, however, be borne in mind that owing to the theocratic conception of society among the Hindus, Law was, in India, not differentiated from what is regarded in the west as a matter of *Religion*. The Indian Dharma-S'āstras, therefore, are essentially religious books, and not profane treatises on mere Law. The punishments prescribed in them are mostly religious ceremonies for the expiation of *sins*. The injunctions laid down in these Dharma-S'āstras

are intended for the guidance of mankind and do not omit to discuss even the minutest details of our daily lives.

IV. History of the composition of the Ma'nava Dharma-S'a'stra.

It is an accepted view that the metrical Smritis called Dharma-S'a'stras (written in later Anushtubh and sometimes in Trishtubh) are based on corresponding Sūtra works called Dharma-Sūtras which had been prepared by the teachers of the different Vedic Schools for the guidance of their pupils. Each Vedic School possessed one such peculiar work. The Mánava-Dharma-S'a'stra, according to this view, may be considered to be a versified recast of one such work belonging most probably to the Mánavas, a subdivision of the Maitráyanīya School of the Krishna-Yajurveda. The supposed Dharma-Sūtra has, however, not yet been recovered ; and is probably lost for ever. (See Macdonell's History of Sanskrit Literature, page 262).

It should be noted, however, that the Manu-Samhitā, in spite of its sectarian origin, commands universal reverence perhaps on account of its association with the great name of Manu whose sayings are said in the S'rutis to be salutary and infallible. (For details, see *supra*—section VIII).

V. Different versions of the Ma'nava Dharma-S'a'stra.

According to Nárada Smṛiti * the original Dharma-S'a'stra (made by Brahman) consisted of 100,000 verses, but underwent

* Cf. अतस्तस्मात् प्रजापतिना कृतः, स मन्वादिभिः क्रमेण संहितः ।
—Nárada-Smṛiti as quoted by Medh. on Manu, I. 58.

Also, इह भृगुशिष्यः कश्चिद्विच्छिन्नपरम्परायात्तस्मैत्यर्थप्रवचनमिदमाह—
Preface to Govinda-rāja's commentary.

successive abridgments at the hands of Manu and others, the last of these being assigned to Sumati Bhārgava, a descendant of Bhrigu's line by birth, or by discipleship, or probably by both. This last version is said to consist of 4000 verses. Our Manu-Samhitā which contains 2685 verses only may be a still more abridged version. That the original Mānava Dharma-S'āstra is different from the work which now goes by the name of Manu, is clear from the fact that some of the Slokas attributed to Manu by Vasishtha* and others are not to be found in the present Manu-Samhitā, while Vasishtha's system of money-lending is explicitly mentioned in the latter work † and is actually to be traced intact in some of the Mss: ‡ of the Vasishtha-Samhitā.

VI. Vriddha Manu or Brihat Manu.

We know of a work or works under the names of Vriddha Manu and Brihat Manu, quotations from which are occasionally met with. We prefer to take them as the model of all or at least some of the Dharma-S'āstras that go by the name of Manu. Eminent scholars like Dr. Bühler, however, are of opinion that the Vriddha Manu and Brihat Manu are *a work* or *works* later than even the present Mānu-Samhitā, the epithet Vriddha or Brihat, according to them, meaning *enlarged*. But neither of the words can have that meaning. The word Vriddha means *old*, or both the words may at most mean *large* and not *enlarged*. Now, we find that generally works of this

* Cf. Vasishtha, XX. मानवञ्चान् शोकमुदाहरन्—

वपनं मेखला दखी भैक्षचर्या व्रतानि च ।
निवर्त्तन्ते विजातीयानां पुनः संस्कारकर्म्मणि ॥

† वसिष्ठविद्विषां ब्रह्मं भजेद्विचरिविद्विषीन् ।

अशीतिभागं यस्मैयान्मासाद्वर्द्धयिकः शते ॥ Manu, VIII. 140.

‡ See Dr. Bühler's note to Manu, VIII. 140.

kind, instead of being enlarged, rather go on continually being abridged perhaps to be suited to the ever-decreasing span of human life. (Cf. The history of abridgments of the Atharava-veda, the A'yurveda, and the Mahá-Bhárata). The Nárada-Samhitá, certainly not a work of yesterday, gives a clear history, explicitly on the said ground, of the gradual *abridgment*, and not of the *enlargement*, of the Manu-Samhitá. In the face of these evidences we would not venture to call the old or the large Manu a decidedly later production.

The chief internal evidences on which the posteriority of the Vriddha and Brihat Manu is based, are their contradictions with the present Manu-Samhitá which sometimes gives more archaic views, and their closer resemblance to the advanced views of Yájñavalkya and Nárada. But these need not trouble us much, as we all know that such arguments often fall to the ground when critically examined by our Pandits who, possessed as they are of a keener insight into the matters, can easily reconcile the passages concerned. Where a reconciliation is absolutely impossible it should be held to be due to some interpolation, more probably with regard to Vriddha or Brihat Manu,—a process so common in works not yet fully discovered and familiar to us only in fragments.

Another ground which is sometimes adduced to make the Vriddha Manu a later production is its reference to the twelve signs of the zodiac. But this is not at all convincing.* It is

* Here we are supported, as far as this point is concerned, by an eminent scholar like Dr. Bühler who says :—"I do not think that it has been proved that every work which enumerates the *Rá'sis* must be later than the period when Ptolemy's astronomy and astrology were introduced into India".—Introduction to the Laws of Manu, page cxvii.

some of the Western scholars who tell us that we have borrowed our *modern* knowledge of Astronomy from the West, and that Vriddha Manu, therefore, which contains references to the solar instead of our primitive lunar zodiac, must be later than the famous Greek Astronomer Ptolemy (2nd cent. A. D.) who, in the West, rearranged the zodiac in the modern solar form. We, on our part, however, are inclined to turn the table against them and believe that the conception of the solar zodiac, mentioned as it is in Vriddha Manu, spread rather from the East to the West, and not from the West to the East.

VII. The title Manu-Samhita', as applied to the present work, criticised.

The title Manu-Samhitā would at the first thought imply that Manu is the author of the work. But that it is not so is evident from passages like Manu I. 59 * where Manu requests the sages who had assembled to listen to Manu on sacred law, to hear from Bhrigu as his substitute, and I. 119 † where Bhrigu, in his turn, assures the sages that he will narrate the Dharma as taught by Manu. So, let us for the present hold that Bhrigu is the author of the present work.

From Manu I. 60 ‡, V. 1, § &c., again, where Bhrigu himself is referred to in the third person, we see that there the speaker is some other person than Bhrigu. So, we can infer that the work had passed through at least three different hands before it attained the present form. The author of the present

* एतद्विषयं भृगुः शास्त्रं आवधिष्यत्यशिवतः । १।५८

† यथेदमुक्तवाञ् शास्त्रं पुरा वृष्टौ मनुर्मया ।

तथेदं यूयमप्यद्य मत्सक्ताशान्निवीधत ॥ १।११८

‡ ततस्तथा स तेनोक्तो महर्षिर्मनुना भृगुः ।

तामब्रवीद्वर्षीन् सर्वान् प्रीतात्मा श्रूयतामिति ॥ ५।६०

§ इदमुचुर्महात्मानमनलप्रभवं भृगुम् । ५।१

Manu-Samhitá, according to this view, is neither Manu, nor Bhrigu, but a third sage. This third man is yet to be discovered.

The orthodox scholars, however, holding that the reference to Bhrigu in the third person is not a convincing proof, as it is an almost common practice with the A'cháryas to refer to themselves in the third person, dispense with the third sage referred to above, and take the present work to be the recension of Bhrigu himself. (See Kull. under Manu I. 4.)

VIII. The authority and popularity of Manu-Samhitá'.

The authority of the Manu-Samhitá is undisputed.

Cf. पुराणं मानवो धर्मः साङ्गो वेदश्चिकित्सितम् ।

आज्ञासिद्धानि चत्वारि न हन्तव्यानि हेतुभिः ॥ Mahá-Bhárata.

Many myths have since very early times clustered round the name of Manu. He is regarded as perfect in the study of the Veda, in the knowledge of its meaning, and in the performance of its precepts. His origin is said to be divine and he is sometimes declared to be even a manifestation or incarnation of the Supreme Soul.

Cf. एनसिक्वे वदन्त्यग्निं मनुसन्धे प्रजापतिम् ।

इन्द्रसिक्वे परे प्राणसपरे ब्रह्म शाश्वतम् ॥ Manu, XII. 128.

Different Vedic works belonging to different schools* declare, "मनुर्वैद्यं यत्किञ्चावदत् तत् निषजम्"—"All that Manu said is medicine, i.e., salutary". He is said to be the fountain-head of all the Smritis or traditional lores, and Brihaspati, while proclaiming the superiority of Manu on the score of his strict adherence to the Veda, clearly declares that a text opposed to Manu is not commendable.

* Káthaka, XI. 5 ; Maitráyaníya Samhitá, I. 1. 5 ; Taittiríya Samhitá, II. 2. 10. 2 ; and Tándya Bráhmaṇa, XXIII. 16. 7.

Cf. वेदार्थोपनिबन्धत्वात् प्राधान्यं हि मनोः स्मृतम् ।

मन्वर्थविपरीता या सा स्मृतिर्न प्रशस्यते ॥—Bṛihaspati.

The *Pandits* adhere to the above view up to the present time.

This supreme position of the author justly commanded the unflinching adherence of the Hindus and made the work exceptionally popular. The completeness of the work, its orderly arrangement, its intelligibility, and, above all, the divine origin of its author probably contributed to the same result.

IX. Manu-Samhitá'—its relation with some of the Samhitá's and the Pura'nas and the Maha'-Bha'rata.

Our Manu-Samhitá is in language and substance closely connected with some of the Samhitás, e.g., Vishnu and Vasishtha, and, in some parts, with the Mahá-Bhárata and some of the Puránas. Of the Mahá-Bhárata three Parvans alone (Vana, S'ánti and Anus'ásana) contain about 260 Slokas which are also found with little or no variation in the Samhitá. Not less than 20 Slokas* of Ch. I of the latter work are to be found in the former in Ch. 231 of the S'ánti-Parvan. Some of them occur in Vishnu-Purána in Book I, Ch. ii-vii, Váyu-Purána, Ch. iv-vi, Brahmánda-Purána, Book II, Ch. 61, as well as in many other Puránas. The resemblances in all these works are so very frequent that one has to refrain from noting them from fear of monotonous repetition. As to the relation between the Samhitás that go by the names of Manu, Vishnu and Vasishtha, the consensus of opinion, based on internal grounds† as well as on that of style, is that the Manu-Samhitá is anterior to Vishnu, but posterior to Vasishtha. But as to the relation between the Manu-Samhitá and the Mahá-Bhárata, it is

* Cf. Slokas 18, 21, 65, 66, 69, 70, 75—78, 81—86, &c. &c.

† See under section V in page iv.

difficult to determine which one has borrowed from the other. The reference to the name of Manu in the Mahá-Bhárata might mean the author of the original Samhitá and not of the present redaction. So, it may be that both of them have made use of the same materials. Some portions of the Mahá-Bhárata, however, seem to be elucidations of the present Manu-Samhitá and may be held to have been taken from the latter. This also tallies with the orthodox view about the relationship between the authors of the two works for which see *supra*, page xi.

X. Date of Composition of the present Manu-Samhitá.

Of the many commentaries of the Manu-Samhitá that have reached us, the Bháshya of Medhátithi is the earliest and most valuable. Medhátithi who probably wrote in the 9th century A. D. very frequently quotes opinions and various readings given by his predecessors and shows by the number of conflicting explanations which he sometimes adduces for a passage of the text, that in his time too a large number of commentaries on the Manu-Smriti existed. Among the persons thus quoted he designates some by the terms Púrva and Chirantana. *Púrva* means simply 'former', but *Chirantana* is a much stronger term and certainly refers to predecessors belonging to a remote antiquity. "As Medhátithi, writing in the 9th century A. D., knew of commentaries to which he was compelled to assign a remote antiquity, it is only a moderate estimate", says Dr. Bühler, "if we assume that the earliest among them were in his time from three to four hundred years old". The learned Doctor continues, "But, if in the 6th or in the 5th century A. D. glosses on our text existed, its composition must go back to much earlier times. For, the widely divergent explanations of the more difficult passages,

which Medhātithi extracts from his predecessors, indicate that even the earliest among them were distant from the compiler of the Samhitā by a considerable period of time, an interval so great that the real text had been forgotten".

There is however a passage * in the 10th chapter of the work which has been frequently supposed to contain a hint regarding the earliest limit of its age. There the races of the S'akas (Scythians), Pahlavas (Parthians), Yavanas and Chinas, &c., have been mentioned. Western Scholars are of opinion that all these names, especially the name चीन, are of comparatively modern origin, and that the composition of the Manu-Samhitā, therefore, cannot go before the 3rd cent. B. C. from which time the name चीन came to be applied to modern China.† We are, however, not prepared to abide by this decision. The name चीन as applied to modern China may be a modern name, but in reality it is a very old name and was originally applied not to modern China but to a country (below the Himalayan ranges) which probably extended as far as Kashmir in the west, and Assam in the east. The Purānas, &c., describe चीन to be a northern or a north-eastern province in India.‡ The शक्ति-सङ्गम-तन्त्र which gives a lucid geographical

* दीण्डकासीद्विषाः काम्बोजा यवनाः शकाः ।

पारदाः पल्लवाचीनाः किराता दरदाः खशाः ॥ Manu, x. 44.

† 'Chinese Scholars tell us that the name China is of modern origin and only dates from the Thsin dynasty or from the famous Emperor Shi-hoang-ti, 247 B. C.'—Max-müller's 'India, what can it teach us?'

‡ काम्बोजा दरदाश्चैव वर्जराः प्रियखौकिकाः ।

चीनाश्चैव तुषाराश्च पल्लवा वाञ्छतोदराः ॥ ११८

एते देशा इरादीच्यान्, प्राच्यान् देशान् निवीधत ॥ १२१

Vāyu-Purāna, Purva, ch. 45.

ऐशान्याम्... वनराज-किरात-चीन-कौलिन्दाः ।—उद्भृत्संहिता, १४ अ. ।

description of the Indian provinces, places चीन to the south-east of Tibet.* In the Mahá-Bhárata, Bhagadatta, King of Kamrup (Assam) is said to have fought with Arjuna with the help of the चीन soldiers †. Evidently, the Gurkhas and not the Chinese are meant there, as the people of a far remote country are not expected to interfere in a civil war of a different people. So, it is clear that the rescarches of the western scholars in this point, based as they are on such misconceptions, are not at all convincing. Similar arguments can be advanced with regard to the other names also. Let us, therefore, try to fix the date of the Manu-Samhitá on some more satisfactory grounds. ✓

ORTHODOX VIEW

ABOUT THE DATE OF THE MANU-SAMHITÁ.

The author of the Mahá-Bhárata is Vyása, the great-grandson of Vasishtha, and that of the Manu-Samhitá is Bhrigu (brother of Vasishtha), or a near disciple of Bhrigu's School. ‡ From the relationship thus established between the authors of the two works in question it may be fairly concluded that Vyása is posterior to the author of the Samhitá. Now, Vyása flourished towards the end of the Dwápara and in the beginning of the Kali Yuga of which latter 5016 years § have elapsed. Only 1915 years have passed since the birth of Christ. The author of the present Samhitá, therefore, flourished at least before 3000 B. C.

* मानसशास्त्रदृष्ट्या चीनदेशः प्रकीर्तितः ।

† स किरातैश्च चीनैश्च व्रतः प्रागुज्योतिषोऽभवत् । Sabhá, 26. 9.

‡ See under section VII—pages v, vi).

§ This calculation is based on the records of बृहत्संहिता, सिद्धान्त-शिरोमणि and राजतरङ्गिणी, &c. The last of these tells us that the battle of Kurukshetra was fought in the 654th year of Kali-yuga and that the S'aka-era commenced when 3179 years of Kali had elapsed. See Rája-taranginí, I. 51, 56.

This orthodox view, we know, is put forward only to be rejected by the scholars of the West and, in their wake, by those of the East. But still we should not refrain from stating it, as we sincerely believe it. For the orthodox section, it will be far better to stick to this honest and not unsatisfactory theory than to grope in the dark by following the 'enlightened' scholars and to drag the poor author of the work from one period of time to another through several centuries—from the 2nd century A. D. or a little earlier (as put by Dr. Bühler) to the 13th century B. C. (as fixed by Sir William Jones).

XI. The Commentators of Manu-Samhitā.

Of the numerous commentators of Manu-Samhitā, Medhātithi, Govinda-rāja and Kullūka Bhatta are the most famous, the last of them being most widely read. The commentaries of Sarvajña-Nārāyaṇa, Rāghavānanda, Nandana and Rāmachandra have also been printed and published. Here and there the first few give many original and useful informations, but the last one seems to be of little value. Kullūka in his commentary refers to a few other names, e.g., Viś'va-rūpa and Dharanidhara, but their works have not yet been recovered. Mādhavāchārya, Śrīdhara Svāmin, Ruchidatta, Bhojādeva, Bhāruchi—each of these also are accredited with the authorship of a commentary on Manu-Samhitā, but their works, too, remain unexplored up to this time. The latest commentator known is Gangādhara whose work is throughout marked by a spirit of unique originality.

XII. Kulluka Bhatta—his personal history.

In the introductory verses to his commentary Kullūka informs us that he was the son of a Vārendra Brāhmaṇa, named Divākara Bhatta belonging to the Nandana-vāsin (now known as Nānyasi) family of Varendrī (modern Rajshahi

Division in Bengal), and that he wrote his commentary at Benares with the assistance of many other Pandits. In his commentary Kullūka has quoted Govindarāja. He, in his turn, has been quoted by Raghu-nandana who flourished in the 16th century. Jitmūta-vāhana (a judge in king Ballāla Sena's court) who had flourished *before* Raghu-nandana, quotes Govindarāja, but not Kullūka. From this it may be assumed that Kullūka lived *before* Raghu-nandana and *after* Jitmūta-vāhana. This is also quite consistent with the view derived from another independent source, viz. the Kulajis of the Vārendra Brāhmins from which it appears that Kullūka lived in the middle of the 13th century. Rājā Ganesh of Bengal who flourished in the beginning of the 15th century is said to have been directly descended from Kullūka from whom he was fifth in descent.

XIII. Kulluka's Commentary.

The Manwartha-Muktāvalī of Kullūka Bhatta was considered until lately the most trustworthy guide for the exposition of the Manu-Samhitā. But in reality it is only, as Prof. Jolly has put it, 'an improved version of Govinda-rāja's Manu-tikā', which, again, is a too abridged version of Medhātithi's Manu-Bhāṣya. In spite of the asperity with which Kullūka often inveighs against his predecessors, he has not disdained to copy large portions from the above two commentaries* sometimes *verbatim* and sometimes in very insufficient extracts, where the omissions make the meaning obscure. Moreover, even where his wording appears to be altogether different, the influence of Medhātithi or of Govinda-rāja is distinctly visible.† Under

* To do justice to Kullūka it should be stated here that Kull. does not conceal this but makes a clear confession to this effect in his introductory verse no 2 (which see).

† See Kullūka on I. 33, 61, 94 ; II, 44, 186 ; &c. &c.

these circumstances the value of the Manwartha-Muktávali is, since the recovery of the Bháshya and of the Manu-tíká, not very great, though it is undeniable that in certain cases Kullúka's independent remarks or criticisms* of the earlier works are interesting and useful.†

The value of his well-known composition for a critical restoration of the text of Manu has, however, been diminished by its briefness and by a general habit of replacing the words of the text by synonymous terms, instead of repeating and explaining them. Its great fame in India, and its extensive use in all parts of the country may be accounted for by the fact that of all the commentaries, now available, it is the most concise and at the same time, most substantial, and 'that it was written and approved at Benares, which town has, since remote past, been a most important literary centre and the chief source from which the Pandits draw their supply of books.' The fact that Kullúka was somehow or other long regarded as a great authority also counts much with the conservative Hindus.

XIV. Manu's Philosophy of Creation.

The philosophy of creation as propounded by Manu is a veritable puzzle. By the introduction of the परब्रह्म, his philosophy has been more or less kindred to the (Vedic or the better-known) Vedántic system, while the mention of the Principles of महत्, सद्ब्रह्म, &c., would rather lean towards the Sámkhya

* See Kullúka on I. 5, 103 ; II. 238 ; III. 50 ; VIII. 142 ; &c. &c. In most of such cases Kull. puts the sum and substance of his criticism in verse.

† This paragraph has been partly adapted from Dr. Buhler's Introduction to his 'Laws of Manu.'

system of philosophy. But his theories are not exactly identical with the one or the other of the two systems in vogue. The easiest course would have been to leave him alone, but the scholiasts would not do this. They want to drag him down and would not let him off until his words have been passed by being weighed with one or other of the current theories of creation. Hence, the philosophical verses have been variously interpreted by various commentators according to their own philosophical convictions. We are, however, concerned here with the view of Kullûka only who has, it should be noted, interpreted them from the Vedântic stand-point. (For a detailed account of Manu's views together with the interpretation of Kullûka, see under Sl. 8 and 15 of Chapter I.)

The first chapter of the Manu-Samhitâ gives a full and connected history of creation which may be conveniently divided into five sections as will be noticed below. It should be noted that these different sections do not refer to particularly different creations, but all these taken together make the history of creation *complete* after a Mahâ-Pralaya. A Mahâ-Pralaya takes place every hundred years of ब्रह्मा,* a Minor-Pralaya (or अवान्तर-प्रलय) every night of ब्रह्मा (cf. Manu I. 74), and a Khanda-Pralaya at the end of a मन्वन्तर (cf. Manu I. 80). These do not take place once for all, but *ad infinitum*. It should also be remembered that, according to Hindu Philosophers, सृष्टि and प्रलय are always preceded by each other. Each सृष्टि is determined by the actions of the individuals in the previous सृष्टि. So, although the two, viz., सृष्टि and प्रलय, have a beginning, their cycle is eternal. They can have no *strict* beginning, as then

* Cf. एवं तु ब्रह्मणो वर्षमेकं वर्षशतं च तत् ।

शतं हि तस्य वर्षाणां परमायुर्महात्मनः ॥ Vishnu-Purâna I. 3. 24.

the varieties (i.e. inequalities) in the creation would be inexplicable. If the creation had a strict beginning as in the Scriptures of the other peoples why should the male have been a male, the female a female, and so on, in that very beginning? The and superiority of the one to the other will be unwarranted (अकृताऽस्यायम-प्रसङ्गः), if it were not due to his past actions. It seems therefore more rational to hold the cycle of creation and destruction to be without a strict beginning, however queer it may sound to the modern ear.

Now, we revert to the proper subject. It should be noted that the creation after a Mahá-Pralaya is only set on foot by ब्रह्म, but it is carried on further and completed by ब्रह्मा and his issue—विराट्, भनु, प्रजापति, &c. ब्रह्म creates or, rather, is himself born as ब्रह्मा, and then retires from the active field, although it is undeniable that he all along remains as (the fountain-spring of all energies. Now, the genealogy of ब्रह्मा is rather obscure. Some, perhaps on the strength of the expression तद्विष्टुः (= तेन ब्रह्मणा उत्पादितः) &c. in Sl. 7, hold ब्रह्मा to be one degree removed from ब्रह्म, but Kull's explanation of तस्मिन् जज्ञे &c. (Sl. 9) as well as his paraphrase of the word स्वायम्भुव in Sl. 61 and 102 as ब्रह्म-योत्र (instead of ब्रह्मप्रपौत्र, the word ब्रह्मन् here evidently referring to ब्रह्म and not ब्रह्मा) leads us to infer that he takes ब्रह्मा to be identical with ब्रह्म. This latter explanation has been mentioned by Medh. also under Sl. 11 as an alternative view. According to this view the expression तद्विष्टुः (= तेन उत्पादितः) in Sl. 9. should be explained as तन्मयः ; (cf. Medh.—तद्विष्टुः, तन्मयत्वात् तच्छरीरस्य) । Gov. also while explaining स्वायम्भुव in Sl. 61 as स्वयम्भुवः, explains स्वायम्भुवः in Sl. 102 as प्रजापति-वत्, thus hinting that प्रजापति (here ब्रह्मा) and स्वयम्भु may be held to be identical. The author also, although he describes the Bráhmaṇas as originating from the mouth of ब्रह्मा in Sl. 31, speaks of their being born from the mouth of स्वयम्भु in Sl. 94, which evidently shows that the two

may be held to be identical. It should be stated here that both these views are equally tenable and can be reconciled by holding the relation of सिद्धसिद्ध (i.e. सिद्ध, असिद्ध and सिद्धसिद्ध) between ब्रह्म and ब्रह्मा as referred to by Kull. himself under Sl. 8 and 9.

Now, the *five* sections of creation referred to above (see *ante* page xv) are as follows :—

(i) Sl 6—19, (ii) 20—31, (iii) 32—41, (iv) (61—63) and (v) 74—78. Of these, the first three are given by Manu himself and the last two by his son, pupil and substitute—Bhṛigu. In section (i) (viz., Sl. 6—19) Manu describes the creation of the materials (उपादान) required for all subsequent creations.

The statements of the creation of सर्वसूतानि in Sl. 16 and of व्ययम् (= नश्वरं जगत्) in Sl. 19 do not refer to any separate creation, but refer, briefly in both cases, to all the creations to be described later on) as a whole.* In section (ii) (viz., Sl. 20—31) Manu gives an account of the creation chiefly of abstract things (viz. गुण, क्रिया and जाति), but also refers to some of the animate and inanimate things (e. g., दिन, भूमि, देव, ब्राह्मण, चतुर्विध, वैश्य, शूद्र, सरित्, सागर, शैल, &c.). In section (iii) (viz. Sl. 32—41) he describes the creation of the rest of the material things, animate and inanimate, by Brahmá through the प्रजापति in the following succession :—ब्रह्मा—विराट्—(स्वायम्भुवः) मनुः—प्रजापतयः स्थावरजङ्गमम्। In section (iv) Bhṛigu refers to the creation by the other मनुs during the period of supremacy (सत्त्वन्तर) of each. A सत्त्वन्तर is $\frac{1}{14}$ of a कल्प (Brahmá's day). In section (v) Bhṛigu narrates the order of creation of the Bhûtas and their properties after a Mahá-Pralaya, not discussed by Manu.

The chart in the next page will fully illustrate the creation as described in the work.

* Cf. प्रायेणाद्यायाणामिदं शैली यत् आदौ संक्षेपेण किञ्चिद् वर्णयित्वा पश्चात् तदेव विशदीकुर्वन्ति ।

ब्रह्म, स्वयम्, (Sl. 6) नारायण (Sl. 10) or परमात्मा

Himself born as ब्रह्मा also called हिरण्यगर्भं (Sl. 9, 11)

महान् (Sl. 15)	द्वीः, भूमिः, व्योम, जाति, संज्ञा गुणः, क्रिया,	विराट् (Sl. 32)
अहङ्कारः (Sl. 15)	दिशः and अपां देवाः, कालः, नक्षत्राणि, स्थानम् (Sl. 13) सरितः, सागराः, व्रीहाः,	(स्वायम्भुवः)मनुः (Sl. 33)
मनः (Sl. 14)	ज्ञानेन्द्रियाणि तन्मात्राणि (Sl. 15)	प्रजापतयः (Sl. 34)
कर्मेन्द्रियाणि च (Sl. 15)	सहस्रदुर्तानि (Sl. 18)	
आकाशम् from महान् in the form of आकाशतन्मात्र (Sl. 75)		
वायुः (Sl. 76)	मनुसमुत्पत्तिर्नि	
अग्निः (Sl. 77)		
ज्वालः (Sl. 78)		
पृथिवी (Sl. 78)		
देव-मनुष्य-पशु-पक्ष्यादयः नञ्जसाः and इन्द्रजितादयः स्वावरणः (Sl. 36-41)		सप्त मनवः (Sl. 36) चर्म्म च षट् मनवः (Sl. 61) not direct, but through descendants
स्वावरजङ्गमम् (Sl. 61, 63) in one's own सन्तनम्		

* ब्रह्मा is regarded by some to be one degree removed from ब्रह्म, but Kull. seems to take him to be identical with ब्रह्म ! See Introduction pages xvi, xvii.

ANALYSIS

OF

CHAPTER I.

Sl. 1-3. The sages approach Manu with a request to narrate Dharma to them.

4. He consents.

5. He begins with a description of the origin of the Universe which has a direct reference to the *घनी* and *अघनी* of the individuals.

6-7. The birth of the Self-born.

8, 9, 11. Creation of water and the Primordial Egg, and the birth of Brahmá in that Egg.

10. The meaning of the word *नारायण*—the one of whom *नार* or water was the first abode.

12, 13. After a [Bráhma] year Brahmá splits the Egg, into two pieces with which he builds the heaven, earth, sky, seats of water and the points of horizon.

15, 14. From *प्रकृति*, he draws *सहस्र*, thence *अहङ्कार* and thence *मनस्*, the cognitive senses and the operative senses.

16. The creation of the Universe from the above Principles along with the *तन्मात्र*s.

17. The meaning of the word *शरीर* (as applied to the body of *परमात्मन्*), viz., that on which depends (cf. the root *श्रि*) the creation of the universe.

18-20. The creation of the *Bhútas* and their properties.

21. The assigning of the names, functions and ordinations to the different forms of creation according to the instructions of the Vedas.

22-27. Creation of all things—abstract and concrete, viz., gods, sacrifice, time, stars, planets, penance, words, desire, anger, pleasure and pain, and so forth.

28-30. Each one sticks to his own acts naturally.

31. Creation of Viráj.

32. Viráj creates Manu by penance.

34-35. Manu creates the ten Prájapatis, viz., Marichi, Atri, Angiras, Pulastya, Pulaha, Kratu, Prachetas, Vasishtha, Bhṛigu and Nārada.

36-41. The Prájapatis created seven other Manus and all other sorts of things—animate and inanimate, mobile and immobile. [The gods, sages, Rákshasas, Pis'áchas, lightning and thunder, rainbow, luminaries, men, beasts, birds, worms, etc., etc., etc.]

42. The order of creation :—

43. Some (e.g. men, beasts, &c.) are born in the *womb*.

44. Some (e.g. birds, serpents, &c.) are born in the *egg*.

45. Some (e.g. gnats, &c.) are produced from hot moisture.

46. The plants rise upwards. The Oshadhis perish with the ripening of their fruits.

47. The वनस्पति bear fruit *without* flower. There is another species which bears fruit *with* flower.

48. गृह्य, गुह्य, grass and creepers grow from seed or from slip.

49. The plants *internally* feel pleasure and pain.

50. Description of creation concluded.

51. The Creator disappears in Himself, and प्रलय sets in.

52-53. The world exists during Brahmá's day, and disappears during his night when the individual souls cease from their work.

54. Universal Dissolution.

55. The individual soul with sense-organs, etc., in the astral body remains unconscious during the time of Dissolution.

56. He is then re-born according to his acts.

57. Creation and Destruction are repeated *ad infinitum*.

58. The preparation of this S'āstra by Brahmā and its succession to Manu and others.

59. Manu delegates to his son and pupil, Bhṛigu, the task of narrating Dharma.

60. Bhṛigu consents gladly.

61-63. There are six other Manus who are descendants of स्वायम्भुव मनु । These are—स्वरोचिष, औत्तमि, तामस, रैवत, चाक्षुष and वैवस्वत । They, too, are creators during their terms.

64-68. Measure of time—18 नितेयस make one काष्ठा ; 30 काष्ठाs make one कला ; 30 कलाs make one सुहर्ष ; 30 सुहर्षs make one अहोरात्र । 30 human days make one अहोरात्र of the Manes, 360 human days make one अहोरात्र of the gods.

69-70. सत्ययुग = 4000 divine years + 400 years as युगसंख्या + 400 years as युगसंख्या ।

त्रेतायुग = 3000 + 300 + 300 = 3600 divine years.

द्वापरायुग = 2000 + 200 + 200 = 2400 divine years.

कलियुग = 1000 + 100 + 100 = 120 divine years.

71. The total of the above four Yugas (i.e. 12,000 divine years) makes one divine Yuga.

72-73. 1000 divine Yugas make one day of ब्रह्मा, and 1000 divine Yugas make one night of ब्रह्मा ।

74. At the end of his sleep ब्रह्मा awakes and creates.

75-78. The creation in the *beginning*. From मनस् or महत्तत्त्व springs ether (आकाश) with the property of sound ; from ether springs air with touch ; from air springs fire with colour (रूप) ; from fire springs water with taste ; from water springs earth with smell.

79-80. 12,000 (divine years) \times 71 = One सत्त्वत्तर । The सत्त्वत्तरs (considering their cycle) are innumerable.

81, 82. In सत्त्वयुग Dharma is complete ; in other ages, it diminishes foot by foot.

83. In सत्त्वयुग the span of human life is 400 years ; in other ages the span of life decreases gradually by one-fourth.

84. The span of life, boon and curse, and the desired result of an action are realised according to the character of the age.

85. Different वर्णस prevail in different ages.

86. Penance in सत्त्व, self-knowledge in वैज्ञान, sacrifice in दान, and charity in कर्मा ।

87-91. The duties of the different castes.

92-101. Praise of the Brāhmana ; the grounds therefor.

102. Swāyamhruva Manu spoken of as the originator of this S'āstra for the discrimination of the different duties of the different classes.

103. This S'āstra should be studied by all the twice-born castes, but should be taught by the Brāhmanas only.

104-106. A careful perusal of this work makes a Brāhmana immune from sin. The other results of its study. This is the best of the S'āstras.

107. It contains a discussion of acts and perpetual customs.

108-110. Praise of आचार, one of the best duties.

111-117. Contents of the complete work, chapter by chapter.

118. Some additional contents.

119. Bhṛigu assures the sages that he will narrate to them the teachings of Manu intact.

कुल्लूकभट्ट-कृत-टीकोपक्रमणिका ।

गोडे नन्दनवासिनाम्नि सुजनैर्वन्द्ये वरेन्द्रां कुले
 श्रीमद्भट्टदिवाकरस्य तनयः कुल्लूकभट्टोऽभवत् ।
 काश्यामुत्तरवाहिजङ्गुततयातीरे समं पण्डितैः
 तेनेयं क्रियते हिताय विदुषां मन्वर्थसुक्तावली ॥१॥
 सर्वज्ञस्य मनोरसर्वविदपि व्याख्यामि यद्वाङ्मयम्
 युक्त्या तद्वद्भिर्यतो मुनिवरैरेतद्वद् व्याकृतम् ।
 तां व्याख्यामधुनातनैरपि कृतां न्यायां ब्रुवाणस्य मे
 भक्त्या मानव-वाङ्मये भवमिदं भूयादशेषेश्वरः ॥२॥
 मीमांसे बह्वु सेवितासि सुहृदस्त्वं कर्काः समस्ताः स्य मे
 वेदान्ताः परमात्मबोधगुरवो यूयं मयोपासिताः ।
 जाता व्याकरणानि बालसखिता युष्मभ्यमभ्यर्थये
 प्राप्तोऽयं समयो मनूक्तविद्वतो साहाय्यमालम्ब्यताम् ॥३॥

हेषादिदोष-रहितस्य सतां हिताय

मन्वर्थतत्त्वकथनाय ममोद्यतस्य ।

देवाद् यदि क्वचिदिह खलनं तथापि

निस्तारको भवतु मे जगदन्तरात्मा ॥४॥

मानववृत्तावस्थां ज्ञेया व्याख्या नवा मयोद्दिष्टा ।

प्राचीना अपि रुचिरा व्याख्यातृणामशेषाणाम् ॥५॥

TRANSLATION

OF

KULLU'KA'S PREFACE.

1. Kullūka Bhatta, son of Divākara Bhatta, was born in the respected family called Nandanavāsīn in the Division of Varendrī in Gauda. For the benefit of the learned, this Manwartha-Muktāvalī (lit. the string of pearls of the meanings of Manu) has been composed by him in Benares where the Ganges flows towards the *North*.

2. That I with so little knowledge venture to explain the words of the Omniscient Manu is prompted by the fact that they have been fully and properly explained by many great sages. May the Lord of all be for the cessation of the re-birth of me, who, out of reverence for the words of Manu, am going to recount the explanations [of the ancients] as well as the reasonable portions of that of the moderners.

3. O Mīmāṃsā, you have been much attended by me ; Tarkas (Nyāya), you all are my friends ; Vedāntas, the guide to the knowledge of the Supreme Soul, you were waited upon by me ; Grammars, a friendship from childhood has grown [between us]. To all of you I pray—please to help me in my expositions on the words of Manu ; this is the proper time.

4. May the Soul of this world purge me of [the sin of] my slip, if accidentally committed by me, who unaffected by faults like jealousy, etc., am going to state the true import of the words of Manu for the welfare of the good.

5. In this Vṛitti (commentary) on Manu, I have invented a charming and new, though [really] old, course of explanation adopted by a large number of the ancient scholiasts.

॥ ओ३म् ॥

मनुसंहिता

प्रथमोऽध्यायः ।

[स्वयम्भवे नमस्कृत्य ब्रह्मणेऽमिततेजसे ।

मनुप्रणोतान् विविधान् धर्मान् वक्ष्यामि शाश्वतान् ॥ (क)]

मनुमेकाग्रमासीनमभिगम्य महर्षयः ।

प्रतिपूज्य यथान्यायमिदं वचनमब्रुवन् ॥ १ ॥

Prose-order.—महर्षयः एकाग्रमासीनं मनुम् अभिगम्य प्रतिपूज्य [च]

यथान्यायम् इदं वचनम् अब्रुवन् ।

Bengali.—एकाग्रचित्तं ও (বিশ্রান্ত) মনুসমীপে গমন করিয়া বসিয়া গুরুদেবের সমাগত ইহঁদের মহর্ষি-
গণ তাঁহাদের পূজা করিলেন এবং যথোচিত ভাবে তাঁহাকে এই বাঁকা বলিলেন ॥ ১ ॥

English.—The great Seers approached Manu, who was intent and [comfortably] seated, and having revered him spoke in due form these (i.e. the following) words. 1.

Kulluka.—मनुमेकाग्रमासीनमित्यादि । अथ महर्षीणां धर्मविषयप्रश्ने मनोः
‘श्रूयताम्’ इत्युत्तरदानपर्यन्त-श्लोकचतुष्टयेन एतस्य शान्दस्य प्रेक्षावत्प्रहृत्युपयुक्तानि
विषय-सम्बन्ध-प्रयोजनानि उक्तानि (1) । तत्र धर्म एव विषयः (2) ; तेन सह वचन-

(क) Some of the Mss. of the Manu-Samhitā begin with this verse, but it is not found in the commentaries of Medhātithi and Kullūka. The verse has, however, been recognised by Govindarāja, Nārāyaṇa and Rāghavānanda.

सन्दर्भरूपस्य मानवशास्त्रस्य प्रतिपाद्य-प्रतिपादकभावलक्षणः सन्त्यः (3), प्रमाणान्वरा-
सन्निकृष्टस्य स्वर्गापवर्गादि-साधनस्य धर्मस्य शास्त्रकगम्यत्वात् (4); प्रयोजनन्तु
स्वर्गापवर्गादि (5), तस्य धर्मोपनीतत्वात् (6)। यद्यपि पञ्चप्रपगमनादिरूपः कामोऽप्यत्र
अभिहितः, तथापि “ऋतुकावाभिगामौ स्यात् स्वदारनिरतः सदा” [मनु—३।४५]
इति ऋतुकावादिनियमेन सोऽपि धर्म एव (7)। एवञ्च अर्थार्जनमपि “ऋतास्तथाभ्यां
जीवित्” [मनु—४।४] इत्यादिनियमेन धर्म एव इत्यवगन्तव्यम् (8)। सोऽप्यत्राप्यत्र
अवाभिहितस्य आत्मज्ञानस्यापि धर्मत्वात् धर्मविषयत्वं सोऽप्यत्रोपदेशकत्वं अस्य शास्त्रस्य
उपपन्नम् (9)।

पौरुषेयत्वेऽपि मनुवाक्यानाम् अविगीत-महाजन-परिग्रहात् स्त्र्युपग्रहाच्च वेदमूलक-
तया प्रामाण्यम् (10)। तथा च कान्दाग्य-ब्राह्मणे श्रूयते—“मनुर्वै सत् किञ्चिदवदत्
तद्वैषजं मेघजतायै” [ताण्ड्य—२३।१६।७] (11) इति। ब्रह्मस्फतिरप्याह—“वेदार्थोप-
निबन्धत्वात् प्राधान्यं हि मनोः स्मृतम्। सन्वर्थविपरीता या सा स्मृतिर्न प्रशस्यते ॥ ताव-
च्छास्त्राणि शीघ्रमेतर्कव्याकरणाणि च। धर्मार्थसोऽप्यत्रोपदेशा मनुयावन्न दृश्यते” (12) ॥
महाभारतेऽप्युक्तं—“पुराणं मानवो धर्मः साङ्गो वेदश्चिकित्सितम्। आज्ञासिद्धानि
चत्वारि न हन्तव्यानि हेतुभिः” (13) ॥—विराधिवौद्धान्तिकैर्न हन्तव्यानि, अनुसूयसु
मीमांसानादितर्कः प्रवर्त्तनीय एव (14)। अतएव वक्ष्यते (15)—“आर्षं धर्मोपदेशश्च
वेदशास्त्राद्विरोधिना। यत्तर्कणानुसन्धेते स धर्मो वेद, जेतः” (16) ॥ इति
[मनु—१।१।१०६]।

सकलवेदार्थादिसमनात् ‘मनुम्’ (17), महर्षयः ‘इदं’ द्वितीयस्त्रीकावाक्यरूपम्,
उच्यते अनेन इति ‘वचनम्’, अनुवन्। श्लोकस्यादौ मनुनिर्देशा सङ्ख्यार्थः, परमात्मनः
एव संसारस्थितये साव्येज्यश्रद्धादिसम्पन्न-मनुरूपेण प्रादुर्भूतत्वात् तदभिधानस्य सङ्ख्याति-
शयत्वात् (18)। वक्ष्यति हि—“एनमेके वदन्त्यग्निं मनुमन्वे प्रजापतिम्” (19) इति।
‘एकायं’ विषयान्तराभ्यामक्षिप्तचित्तम्, ‘आसीनं’ सुखोपावष्टम्, ईदृशस्यैव महर्षिप्रद्योतर-
दानयोग्यत्वात् (20)। ‘अभिगम्य’ अभिसुखं गत्वा, ‘महर्षयः’ महात्मस्य ते ऋषयश्चेति,
तथा ‘प्रतिपूज्य’ पूजयित्वा। यद्वा, मनुना पूर्वं स्वागतासनदानादिना पूजिताः, तस्य
पूर्णा कृत्वा इति ‘प्रति’शब्दादुद्गोच्यते (21)। ‘यथाभ्यासं’—येन ‘न्यायेन’ विधानेन प्रश्नः
कर्तुं युज्यते—प्रणति-भक्ति-ग्रहातिशयादिना। वक्ष्यति च—“नाष्टः कस्यचिद्व्याद
न चान्यायेन पूज्यतः” (22) इति। ‘अभिगम्य’ ‘प्रतिपूज्य’ ‘अनुवन्’ इति क्रियात्रयेऽपि
‘मनुम्’ इत्येव कर्म; अनुवन्निव्यव अकथितकर्मता, रुविधातोर्ध्विकर्मकात्वात् (23) ॥ १ ॥

Kulluka Explained.

1. श्रूयताम् &c.—From here up to श्रूयताम् in the 4th verse
we get the three essential points which will induce an

inquisitive mind to peruse the work. These three points are (i) विषय (i.e. the *subject-matter* of the work), (ii) सम्बन्ध (i.e. the *relation* of the work with the subject-matter), and (iii) प्रयोजन (i.e. the *aim* of the work).

2. तत्र धर्म एव &c.—Of these the subject-matter is धर्म (sacred law).

3. तेन सह &c.—The relation of धर्म with the Mánava S'ástra (i.e. this work) which is nothing but an arrangement of words is प्रतिपाद्य-प्रतिपादकभावः ; [i.e., धर्म is प्रतिपाद्य and this work is प्रतिपादक । In other words, the work seeks to set forth *what* धर्म is.]

4. प्रमाणांतरासन्निकृष्टस्य &c.—धर्म which is the means of attaining heaven (स्वर्ग) and even of the final emancipation (अपवर्ग), is beyond the pale of any other means of knowledge e.g. प्रत्यक्ष, अनुमान, &c., but can be known only through the S'ástras.

5. प्रयोजनं &c.—The aim of this work is (to be a means of attaining) स्वर्ग and अपवर्ग । [अपवर्ग = मोक्ष or final emancipation].

6. तस्य &c.—That can be attained by धर्म only.

7. यद्यपि &c.—[N. B. It has already been stated that धर्म is the subject-matter of this work. One might say that not only धर्म, but also काम, अर्थ and मोक्ष—the other three ends of life—are the subject-matters of the work, as the latter subjects also have been dealt with here. Kullûka now proceeds to show that these latter ends have indeed been dealt with in this work, but they have been done in such a manner that they might come within the domain of धर्म । So, they need not be separately mentioned.]

यद्यपि &c.—Although such things as intercourse with one's wife, which would come properly under the heading of काम, have been mentioned in this treatise, yet by the enunciation of such rules as 'व्रतुकात्मिगानी स्नात् स्वदारनिरतः सदा'

(III. 45), whose things have, so to say, turned to be धर्मः । [In other words, this kind of काम is as good as धर्मः ।] N. B. The quotation 'ऋतुकात्राभिगामी &c.' means—A wife should be visited *only* during the prescribed period of her courses.

8. एवं च &c.—Similarly, the earning of livelihood [which would properly come under the heading of अर्थः] being qualified by such rules as 'ऋताश्रयार्था जीवेत्' &c., (IV. 4, &c.), turns, so to say, to be धर्मः । [In other words, such kinds of अर्थः are as good as धर्मः ।] N. B. The quotation means—One may subsist by Rita (i.e. corns gleaned) and Amrita (i.e. what is got unasked).

9. मोक्षोपायत्वेन &c.—This S'ástra speaks of आत्मज्ञान as the means of मोक्षः । Now, आत्मज्ञान is a धर्मः and so the fact that धर्मः is the subject-matter of this S'ástra and that it imparts instructions as to the attainment of मोक्षः, is established.

10. पौरुषेयत्वेऽपि &c.—The words of Manu, although they come from the lips of a human being, are authoritative in as much as they are based upon श्रुति (Vedas) and have been accepted by persons of unimpeachable conduct.

11. छान्दीग्यब्राह्मणे &c.—We learn from the Chhándogya Bráhmāna that whatever Manu said is [salutary like] medicine.

[N. B. Veda is of two kinds—Mantra and Bráhmāna. The quotation 'मनुर्वै यत् किञ्चावदत् तदमेयजं भेषजतायै' is from ताण्ड्य-ब्राह्मण २१।१।१० । The name छान्दीग्य-ब्राह्मण given by Kull. is a collective name of the ताण्ड्य and 7 other Bráhmānas belonging to the Sāma-veda. The passage occurs with slight variations in three other places—Káthaka, xi, 5 ; Maitráyanīya, I. 1. 5 and Taittirīya, II. 2. 10. 2.]

[श्रूयते—Quotations from श्रुति are always introduced with the word श्रूयते, and those from स्मृति with the word स्मर्यते ।]

12. बृहस्पतिरपि आह &c.—Brihaspati [author of one of the

प्रथमोऽध्यायः

20 principal Smritis] says—The superiority of Manu lies in the fact that he puts down in a systematised form the contents of the Vedas. The Smṛiti (code of law) which is opposed to the teachings of Manu is not so commendable. So long do S'āstras, the science of Logic, Grammar, &c., shine as long as Manu does not appear [in the field].

N. B. This passage is not found in the printed code of Brihaspati.

13. पुराणं &c.—The Purāṇas, the code of Manu, the Vedas with their auxiliary sciences [for which see under II. 105], and the medical science (viz. A'yurveda)—these are by themselves authoritative (चाक्षासिद्धानि), and should not be destroyed by (sophisticated) reasoning.

14. विरोधि &c.—[This is the meaning of the previous sentence, viz., न हन्तव्यानि हेतुभिः]—Sophisticated reasonings like those of the Buddhists, should not be directed against them, but favourable arguments like those of the Mīmāṃsā Philosophy should certainly be employed.

15. वक्ष्यति—[Manu] will say later on, viz., in Chap. XII.

16. चाक्षे &c.—He alone, and no other person, knows the sacred law, who explores [the utterances of] the sages and the body of the laws, by reasonings not repugnant to the Vedic lore.—[Manu, XII. 106.]

17. सकल...मनुम्—[The द्वितीयाक्ष word मनुम् is the word of the text.] Why is मनु so called ? As he is conversant with all the subjects dealt with in the Vedas.

N. B. 'सकलविदार्थादिमननात् मनुः इति कथ्यते, तं मनुम्' would have expressed the sense more clearly. But Kull. is always very concise.

18. श्लोकस्य &c.—The verse begins with the term मनु । The mention of the name of मनु just at the beginning of the verse is auspicious. The Supreme Being appeared in the

shape of Manu endowed with omniscience and omnipotence, and hence the utterance of that name serves as a मङ्गलाचरण ।

19. एनमेके &c.—Some call Him (the Supreme Soul) Agni, others (call Him) Manu, the progenitor of creatures. —[Manu, XII, 123.]

20. ईदृशस्यैव &c.—Only such a one (i. e. who is एकाग्र and सुखोपविष्ट) is in a position to answer the queries of the sages.

21. 'प्रति'शब्दात् उद्गीयते—Is to be inferred from the use of the word प्रति ।

22. नापृष्टः &c.—One should not explain anything to any body unasked, nor should he answer a person who asks *improperly*.—[Manu II. 110.]

23. अग्नवन् &c.—मनुम् is the अकथित-कर्म i. e. the indirect object of अग्नवन् [the direct object being वचनम्] । [The indirect object is called the अकथित-कर्म which means 'the object which might be used as some other case (e. g., अपादान, अधिकरण, &c.), but has *not been spoken of* (अकथित) as such.]

N. B. A root is often designated with the addition of an इ or तिप् । Thus, ब्रू, ब्रुवि: and ब्रवीति:—all mean the root ब्रू ।

Notes.

मनुम्—मन (to meditate) + उ—कर्तृवाच्ये । See Kull. 17.

एकाग्रम्—Medhātithi explains it as follows—एकाग्रम् विषये अग्र (= मनः) यस्य सः एकाग्रः, तम् । But the word अग्र is seldom used in the sense of मनः । So, we may propose the following exposition—एकम् (= एकः विषयः) अग्रम् (or अग्रे) यस्य सः एकाग्रः, तम् । Adjective to मनुम् ।

आसीनम्—आस (to sit) + शानच्—कर्तृवाच्ये ; seated.

प्रतिपूज्य—(i) पुत्रयित्वा । The prefix प्रति is expletive here ; it has no special force ; or, (ii) after having returned (प्रति) salutations to Manu [who had welcomed and saluted them first] .

यथान्यायम्—न्यायम् अनतिक्रम्य इति यथान्यायम्, अव्ययीभावः । Duly.

Kull. taking the word with अनुवन् explains this 'duly' to mean 'with the proper attitude of listeners, viz., with faith, regard, salutation, &c.' Cf. Manu, II. 100. The word may, however, be taken with मतिपूर्व्य also or rather with *both*, and it is perhaps with this purpose that the word has been placed by the author in an intermediate position.

भगवन् सर्ववर्णानां यथावदनुपूर्व्यशः ।

अन्तरप्रभवाणाञ्च धर्मान् नो वक्तुमर्हसि ॥ २ ॥

Prose.—[हे] भगवन् [त्वं] सर्ववर्णानाम् अन्तरप्रभवाणां च धर्मान् नः (= अद्यत्वं) यथावत् अनुपूर्व्यशः [च] वक्तुम् अर्हसि ।

Bengali.—हे भगवन्, ब्राह्मणादि सर्ववर्णन ७ अन्तरप्रभवन मःकोर्न जातिमन्हेर धर्म जागनि अनुवन् करिषा आनुपूर्विक जागनिगेर निरुट यथावत् कोर्न कर्जन ॥ २ ॥

English.—Be pleased, O lord, to tell us precisely and in due order the sacred laws of all the [principal] castes and also of the intermediate ones. 2.

Kulluka. किमनुवन् इत्यपेक्षायामाह—भगवन्नित्यादि । ऐश्वर्यादीनां भगवद्दी वाचकः (1) । तदुक्तं विष्णुपुराणे [३।५।७४]—‘ऐश्वर्यस्य समग्रस्य वीर्यस्य यशसः स्थितः । ज्ञानवेराग्ययोश्चैव वर्णां भग इतीहना” (2) ॥ सत्तुवन्नेन सम्बोधनं ‘भगवन्’ इति । ‘वर्णाः’ ब्राह्मण-क्षत्रिय-वैश्य-शूद्राः, सर्वे च ते वर्णाश्चेति ‘सर्ववर्णाः’, तेषाम् । ‘अन्तरप्रभवाणाञ्च’ सङ्कीर्णजातीनाम् (3) — अनुलोम-प्रतिलोमजातानाम् अस्वह-करण-चक्षुप्रभतीनां (4), तेषां विजातीय-मैष्टुन-सम्बन्धेन खरतुरगौय-सम्पर्क-जाताश्चतरवत् जात्यन्तरत्वात् वर्ष-शब्देन अग्रहणात् पृथक् प्रश्नः (5) । एतेन अस्य शास्त्रस्य सर्वोपकारकत्वं दर्शितम् । ‘यथावत्’—यो धर्मा यस्य वर्षस्य तेन प्रकारिणाहति, इत्यनेन आश्रमधर्मादीनामपि प्रश्नः (6) । ‘अनुपूर्व्यशः’ क्रमेण—प्रथमं (क) जातकर्म, तदनु नामधेयमित्यादिना । धर्मान् ‘नः’ अद्यत्वं ‘वक्तुमर्हसि’ सर्वधर्माभिधाने योग्यो भवसि । ‘तस्माद् ब्रूहि’ इति आध्यवर्णम् अध्याहृत्यम् (7) । यत् ब्रह्महत्यादिहपाऽधर्मोक्तानमप्यव तत् प्रायश्चित्त-विधिरूप-धर्मविषयलेख, न स्वतन्त्रतया (8) ॥ २ ॥

(क) M, S and V omit प्रथमं perhaps on the ground that जातकर्म is not the very first of the संस्कारः. We have, however, kept it here on the ground of perspicuity.

मनुसंहिता

Kulluka Explained.

1. ऐश्वर्यादौनाम् &c.—The word भग means ऐश्वर्य (i. e. ईश्वरत्व = mastery), &c. [See Kull. 2.]

2. The word भग means these six things :—perfect lordship (i. e. ability to do anything and everything), strength, fame, riches, knowledge and absence of worldly desires. This is the convention (वृत्ताना) ।

N. B. That such and such words should mean such and such things is nothing but a *convention*.

3. संकीर्णं &c.—Also of the mixed castes.

4. अनुलोम &c.—Those who are begotten in the manner of अनुलोम and प्रतिलोम, viz., अश्वत्थ, करण, चतु, &c. [See Notes].

5. तेषां विजातीयं &c.—These (sub-castes) are separately referred to as they do not belong to any particular वर्ण, in as much as they are produced by promiscuous intercourse [between two primary castes] like the mule (अश्वतर) which springs from the intercourse between the ass and the horse, and is thus a quite distinct breed.

N. B. Kullûka forgets here that the issue of अनुलोम-विवाह is quite legitimate and is, in some cases at least, held to belong to his father's caste. [See Manu X. 5]. To say that the मूढोमिश्रित, अश्वत्थ, &c., are non-descripts is extremely perverse.

6. यो धर्मः &c.—What is duty of what class and how is that duty to be performed ; hence, the query includes also आश्रमधर्म, &c. N. B. आश्रमधर्म means the duties relating to the different stages of life. [See under II. 25.]

N. B. By the expression येन प्रकारेण अर्हति Kullûka hints that the word यथावत् is formed with the affix वति—अर्हार्थे ।

7. तथात् &c.—The request 'therefore say' is to be understood.

8. यत् &c.—That the work also describes such *sinful* acts as ब्रह्महत्या, &c., is to be explained by the fact that they are not

spoken of independently, but in connection with their *expiations* (प्रायश्चित्त) which will indeed prove as *virtues*.

Notes.

यथावत्—यथा + वत्—अर्थात् ; by the rule 'तद्धन्' ।

अनुपूर्वशः—अनुपूर्व + शस् ; अव्ययम् । In due order ; first जातकर्म [see II. 29], then नामकरण [II. 50], and so on.—Kull. It should be noted, however, that जातकर्म is not the very first of the संस्कारः. Three other संस्कारः precede it. Govinda-rāja is more accurate when he explains अनुपूर्वशः as निषेकादिनासेष, निषेक or गम्भाधान being the first of the संस्कारः. For the संस्कारः, see under II. 26.

अन्तरप्रभवाणाम्—The शब्द is optional here by the rule 'प्रातिपदिकान्त-नुम्-विभक्तिषु च' । अन्तरे प्रभवः द्वेषाम् ; of the intermediate ones, i. e., of the sub-castes (born of two different castes). These may be broadly divided into two classes :—

- (i) अनुलोमजाः—viz. सृष्टाभिषिक्त, अश्वत्थ, &c. (who are begotten by superior castes on women coming from inferior ones), and
- (ii) प्रतिलोमजाः, viz., चतु, चाण्डाल, &c., (who are begotten by inferior castes on women coming from superior-ones).

N. B. अनुलोम may be of two kinds—due to (i) विवाह or (ii) व्यभिचार । The former is approved, while the latter is disapproved by the S'āstras. प्रतिलोम is always disapproved.

सृष्टाभिषिक्त [also called सृष्टावसिक्त]—has a ब्राह्मण father and a duly married चरित्र mother. [Yājñavalkya, I. 91.]

अश्वत्थ—has a ब्राह्मण father and a duly married वैश्या mother. [Manu, X. 8.]

करण—has a वैश्य father and a शूद्रा mother. Cf. 'वैश्यात् करणः शूद्रात्' [Yājñavalkya, I. 92]. The explanation of the term करण here as referring to the ब्राह्मचरिण्य class of that name (as has been done by some) seems to be out of place.

चतु (प्रथमैकवचने अत्ता)—has a शूद्र father and a चरित्रा mother. [Manu, X. 12.]

चाण्डाल—has a शूद्र father and a ब्राह्मणी mother. [Manu, X. 12.]

त्वमेको ह्यस्य सर्वस्य विधानस्य स्वयम्भुवः ।

अचिन्त्यस्याप्रमेयस्य कार्य्यतत्त्वार्थवित् प्रभो ॥ ३ ॥

Prose.—[हि] प्रभो, त्वं हि (=यतः) एकः स्वयम्भुवः (=अपौरुषेयस्य) अचिन्त्यस्य अप्रमेयस्य अस्य सर्वस्य विधानस्य (=वेदस्य) कार्य्यतत्त्वार्थवित् ।

Substance.—सर्वं धर्माः वेदे उक्ताः । स तु वेदः सूक्तात् बाहुल्यात् च अस्माभिः कान्तेन ज्ञातुं न शक्यते । त्वमेव तस्य तत्त्वं सत्यं ज्ञानासि । अतः त्वमेव अस्मान् धत्त वक्तुम् अर्हसि, नाऽन्यः कोऽपि ।

Bengali.—वेदहू (हे प्राज्ञ) एकमात्र आपनिहै এই अछिन्तमोर, अप्रमेय, ও অগৌরবেয় নগর্য বৈশেষ প্রতিপাত্ত কর্ত্ত ও ব্রহ্ম বিষয়ে অভিজ্ঞ ॥ ৩ ॥

English.—For, Thou alone, O lord, knowest the rites [enjoined] and the real essence [established] by this self-existent system of the entire ordinance (i. e. Veda), which is unknowable and unfathomable. 3.

Kulluka. सकलधर्माभिधान-योग्यत्वे हेतुमाह—त्वमेकः इत्यादि । 'हि'शब्दो हेतौ । वक्षान् त्वम् 'एकः' अद्वितीयः (१), अस्य 'सर्वस्य' प्रत्यक्षतस्य सूत्र्यानुमेयस्य च (क) (२), 'विधानस्य'—विधायनोऽनेन कार्याणि अग्रिहावादीनीति 'विधानं' वेदः तस्य, 'स्वयम्भुवः' अपौरुषेयस्य, 'अचिन्त्यस्य'—बहुशाखाविभिन्नत्वादिवत्तया परिच्छेत्तुम-योग्यस्य (३), 'अप्रमेयस्य'—सीमासादन्त्याद्य-निरपेक्षतया अनवगम्यमान-प्रमेयस्य (४), 'कार्य्यम्' अनुष्ठेयम्—अग्रिष्टोभादि, 'तत्त्वं' ब्रह्म—'सत्यं ज्ञानमनन्तं ब्रह्म' [तैत्तिरीय २।१।२] इत्यादिवेदान्तवेदो (५), तं एव 'अर्थः' (ख) (६) प्रतिपाद्यभागः (७), तं वेत्तीति 'कार्य्यतत्त्वार्थवित्' । मेधातिथिस्तु कर्म्मसीमासा-वासनया वेदस्य कार्य्यमेव तत्त्व-रूपोऽर्थः वेत्तीति 'कार्य्यतत्त्वार्थवित्' इति व्याचष्टे (८), तत् न (९) । वेदानां ब्रह्मण्यपि प्राप्ताण्यनुपगमात् न कार्य्यमेव तत्त्वरूपोऽर्थः (१०) । धर्माधर्मा-व्यवस्थापन-समर्थत्वात् 'प्रभो' इति सम्वाधानम् (११) ॥ ३ ॥

Kulluka Explained.

१. अद्वितीयः—You alone.

२. प्रत्यक्षतस्य &c.—N. B. Veda is of two kinds—(i) Some

(क) सूत्र्यानुमितस्य—A. प्रत्यक्षस्य तस्य सूत्र्यानुमेयस्य—S and V.

(ख) तदेव अर्थः—All except A and S.

texts are directly found in the Veda ;—these are called प्रत्यक्षश्रुत (directly known) Veda ; and (ii) some texts are to be inferred from their references in the Smritis, &c.;—these are called अनुदीय Veda. When some matters are found in Smritis, &c., but not in the Veda, it is to be inferred that they must have been in the Veda also, but that those texts have been lost somehow or other.

3. बहुशाखा &c.—Too high for conception on account of its being divided and sub-divided into various branches (शाखा) ।

N. B. The Veda is principally divided into 4 divisions, viz. Rik, Yajuh, Sāma and Atharva, each of which, again has great many sub-divisions (शाखा) ; such as, शाकल, वाष्कल, आश्वलायन, &c., of the Rig-veda ; कठ, तैत्तिरीय, &c., of the Yajur-veda ; कौशुभ, &c., of the Sāma-veda ; and ग्रीनक, &c., of the Atharva-veda.

4. मौलानादि &c.—The sense of which is incapable of being understood independently of (i. e. without the help of) the maxims of the Mimāmsā philosophy.

5. सत्य &c.—Which can be known from such texts of the Vedānta (i.e. Upanishad) as 'सत्यं ज्ञानमनन्तं ब्रह्म' ।—तैत्तिरीयोपनिषत्, २।१।१ ।

6. ते एव अर्थः—These two viz. कार्य्य and तत्त्व are the objects in view.

7. प्रतिपाद्यभागः—The principal thing to be established.

8. मेधातिथिन् &c.—Medhātithi, however, owing to the impression (वाचना) left on him by the कर्ममोक्षा [of Jaimini (as distinguished from ब्रह्ममोक्षा i. e. Vedānta philosophy of Vyāsa)] explains the phrase thus—तत्त्वरूपः अर्थः तत्त्वार्थः, कार्य्यमिव तत्त्वार्थः, सं वेति इति ।

9. तत् न—That's not it.

N. B. The मौलाना Philosophy which establishes the importance of कर्म i. e. sacrifices, &c., is called कर्ममोक्षा, and the

वेदान्त Philosophy which establishes the importance of तत्त्वज्ञान is called ब्रह्मसमीक्षा । Medh. was an ardent student of the former school, but Kull. recognises the latter school also. Medh., consistently with his creed, in explaining the phrase कार्यतत्त्वार्थ &c. takes कार्य only to be the principal object of the Vedas. Kull. finds fault with that explanation and ascribes it to the undue influence of कर्मसमीक्षा over Medhātithi. For Kullūka's grounds, see below.

10. वेदानां &c.—The Vedas are admitted to be a proof in regard to the Supreme Being also, and therefore कार्य is not the only object of the Vedas.

11. धर्माधर्मे &c.—Manu is addressed as the 'lord' as he is competent to speak authoritatively on धर्म and अधर्म ।

Notes.

विधानस्य—Of the Vedas. विधीयन्ते अनेन कर्माणि (अग्निहोतादीनि) इति विधानं=वेदः । वि-धा+ल्यट्-करणवाच्ये । The word is seldom used in this sense.

स्वयन्मूः—स्वयम्-मू + क्तिप्-षष्ठ्याः एकवचनम् ; adj. to विधानस्य which is neuter. Hence, in the first case, singular, the word should be spelt as स्वयम् (with short उ in the neuter)—स्वयम् means self-born, i. e., eternal.

अचिन्त्यस्य—See Kull. explained 3.

अप्रमेयस्य—See Kull. explained 4.

कार्यतत्त्वार्थवित्—(i) कार्ये च तत्त्वं च कार्यतत्त्वं, कार्यतत्त्वे एव अर्थः कार्य-तत्त्वार्थः, तं वेत्ति इति विद+क्तिप्-कर्तरि । Kull.

(ii) तत्तम् एव अर्थः तत्त्वार्थः, कार्यम् एव तत्त्वार्थः कार्यतत्त्वार्थः, तं वेत्ति इति ।—Medh.

स तैः पृष्टस्तथा सम्यगमितौजा महात्मभिः ।

प्रत्युवाचाच्च तान् सर्वान् महर्षीज्ज्ञूयतामिति ॥ ४ ॥

Prose.—तैः महात्मभिः (= ऋषिभिः) तथा पृष्टः अमितौजाः सः (= मनुः)

तान् सर्वान् महर्षीन् आर्च्यं श्रूयताम् इति [उपक्रम्य] सम्यक् (=यथासत्त्वं) प्रत्युवाच ।

Bengali.—महामुत्तम महर्षिगणकर्तृक उक्तकृपे संपृष्टे अमितप्रभाव मनु नेहै ऋषिगणेर अर्चन करिग्रा “आगनारा उग्रुन” এই বলিয়া যথাযথভাবে তাঁহাদিগের এত্রেয় প্রভুত্বের দিরাছিলাম ॥ ३ ॥

English.—He of measureless power, being thus asked by those high-minded ones, honoured all those great seers and duly answered them—“Please hear”. 4.

Kulluka.—स तेः पृष्टस्तथा सम्यगित्यादि । ‘सः’ मनुः ‘तेः’ महर्षिभिः ‘तथा’ तेन प्रकारेण पूर्वोक्तेन न्यायेन प्रणति-भक्ति-ब्रह्मादिश्रयादिना पृष्टस्त्वात् ‘सम्यक्’ यथातत्त्वं प्रत्युवाच ‘श्रूयताम्’ इत्युपक्रम्य (1) । ‘अस्मितम्’ अपरिच्छेद्यम् ‘ओजः’ सामर्थ्यं ज्ञान-तत्त्वाभिधानादौ यस्य सः तथा । अतएव सर्वज्ञ-सर्वशक्तितया महर्षीणामपि प्रश्नविषयः । ‘महात्मभिः’ महानुभावैः । ‘आर्च्यं’ पूजयित्वा—आङ्पूर्वस्त्वस्य अर्चतेत्येवन्तस्य रूपमिदम् । धर्मस्याभिधानमपि (2) पूजनपुरःसरमेव कर्तव्यमित्यनेन दर्शितम् ।

ननु (3), मनुप्रणीतत्वे अस्य शास्त्रस्य ‘स पृष्टः प्रत्युवाच’ इति न युक्तम्, ‘अहं पृष्टो ब्रवीमि’ इति युज्यते । ‘अस्यप्रणीतत्वे च कथं मानवीय-संहितेति ? उच्यते (4) । —प्रायेण आचार्याणामिदं शक्ती (5) यत् स्वाभिप्रायमपि परोपदेशमिव वर्णयन्ति (6) । अतएव “कस्माच्छपि जैमिनिः, फलार्थत्वात्” इति जैमिनेरिव सूत्रम् (7) [कीर्त्तसा—श १।१४] । अतएव “तदुपर्यपि वादरायणः, सम्भवात्” इति वादरायणस्यैव शारीरक-सूत्रम् (8) [१।१२६] ॥ अथवा मनुपदिष्टा धर्मोपनिषत्स्थेण भृगुणा तदाज्ञया उपनिषद्वाः । अतएव वक्ष्यति—“एतद्वोऽयं भृगुः शास्त्रं श्रावयिष्यत्यशेषतः” इति [मनु—१।५२] । अतो युज्यते एव ‘स पृष्टः प्रत्युवाच’ इति । मनुपदिष्टधर्मोप-निषद्भत्वाच्च मानवीय-संहितेति व्यपदेशः (9) ॥ ४ ॥

Kulluka Explained.

1. श्रूयताम् इत्युपक्रम्य—Beginning with श्रूयताम् ।
2. अभिधानम्—Exposition.
3. ननु—[This अवयव is often used to introduce a discussion. For the discussion, see Notes.]
4. उच्यते—This may be said in reply.
5. शक्ती—Mannerism.
6. स्वाभिप्रायमपि &c—Describe even their own views as those of others.

7. कर्माणि &c. [मीमांसान्व. ३।१।४]—Jaimini himself is the author of the Sūtra 'कर्माणि &c.', [but he refers to himself in the third person.]

N. B. While discussing the *means* (श्रेय) and the *end* (फल) Jaimini, the author of the मीमांसा philosophy, first quotes the opinion of the sage Bādari who holds that only द्रव्य, गुण and संस्कार are the means—'द्रव्यगुणसंस्कारेषु सादरिः' (३।१।२)। Then he gives his own opinion in the Sūtra 'कर्माणि जैमिनिः, फलार्थत्वात्' (३।१।४) which means—according to Jaimini the कर्म (i. e. sacrifices) also are श्रेय or means (not an end), for, they are enjoined to be performed as means to an end].

8. तदुपव्यपि &c.—Bādarāyana (name of Vyāsa) himself is the author of the शारीरकसूत्र (i. e. Vedānta Sūtra) 'तदुपव्यपि &c.' [but he refers to himself in the third person].

N. B. The Sūtra 'तदुपव्यपि' &c. (१।३।२६) means—The S'āstra is a necessity [not only with man, but] also with those higher than man, i. e., the gods, &c. Why? Because there is every possibility of its being so, [in as much as the gods, &c. also have their own ends (e. g., मोक्ष) to pursue]. Vedānta Sūtras of Vyāsa are called शारीरक Sūtras. शरीरम् आत्मत्वेन अभिमन्यते इति शरीरं जीवः। शरीरम् (जीवम्) अधिकृत्य कर्तुं सद्यम् इति शरीर + कन्।

9. मनूदृष्टि &c.—The work is called मानवीय-संहिता in as much as it contains the धर्म [originally] instructed by Manu.

Notes.

अमितौजाः—अमितम् औजः (सामर्थ्यम्, अतः ज्ञानतत्त्वकथनादौ सामर्थ्यं) यस्य सः—बहुब्रीहिः।

आर्च्यं—आङ्-अर्च + क्यप्। Having worshipped.

महर्षोज्ज्वलताम्—महर्षीन् and श्रूयताम्, when combined by the rules of Sandhi, will yield 4 optional forms—महर्षीज्ज्वलताम्, महर्षीञ्-अश्रूयताम्, महर्षीज्ज्वलताम् and महर्षीज्ज्वलताम्। Sandhi is compulsory in a poetic foot

Question. How would you justify the title Manu-Samhitā in spite of this reference to Manu in the third person (सः) instead of in the first person (अहम्) ?

Answer. It may be justified in two ways :—

(i) It was an almost common practice with the ancient आचार्याः to refer to themselves in the third person. Or,

(ii) It might be that these are not the words of Manu, but of his pupil Bhrigu, as would appear from passages like एतद्वेदाऽयं सगुः शान्तं आवयिष्यत्यग्निमतः (I. 59). The title Manu-Samhitā will then mean 'the Samhitā which contains the *teachings of Manu*, although not always his exact words'. See Kull.—
'ननु मनुप्रणीतत्वे.....मानवीयसंहितेति व्यपदेशः'।

आसीदिदं तमोभूतमप्रज्ञातमलक्षणम् ।

अप्रतर्क्यमविज्ञेयं प्रसुप्तमिव सर्वतः ॥ ५ ॥

Prose.—इदं (=जगत्) सर्वतः (=सर्वम्) तमोभूतम् अप्रज्ञातम् अलक्षणम् आविज्ञेयम् अप्रतर्क्यम् प्रसुप्तम् इव आसीत् ।

Substance.—परिदृश्यमानम् इदं सर्वं जगत् आदौ प्रकृतौ नीनम् आसीत् । तदा प्रत्यक्षानुमानादि-प्रमाणसाहाय्येन तर्कयित्वा इदं 'ज्ञातुं' शक्यं नामोत् ।

Bengali.—[अथम् अवज्ञाय] এই সমগ্র জগৎ তমঃ অর্থাৎ অকৃতিতে নীন ছিল । ইহা চক্ষুরাদি ইন্দ্রিয়ের অগোচর, অনুমানের অগম্য, তর্কের অযোগ্য এবং শব্দ-প্রমাণের বহির্ভূত ইহেয়া অস্পষ্টের জায় [অগোচর] ছিল ॥ ৫ ॥

English.—All this [world] was immersed in Tamas (i.e. Prakriti or the Root-evolvent)—imperceptible, destitute of distinctive marks, unattainable by reasoning and undefinable [by authoritative statements] as if in profound sleep. 5.

Kulluka. “श्रूयताम्” इत्युपचितमर्थनाह—आसीदिदमिति । ननु, सुनीनो धर्मविषयप्रश्ने तत्रैव उत्तरं दातुमुचितम् । तत् काऽयमप्रस्तावः (1) प्रलयदशायां कारण-जीनस्य (2) जगतः सृष्टिप्रकरणावतारः (3) ? अत्र निवातिविः समादधे ।—शान्तस्य महाप्रवीजनत्वम् अनेन सूच्य प्रतिपाद्यते । ब्रह्माद्याः स्थावरपथ्यन्ताः संसारगतयो चर्माधर्मनिमित्ता अत्र प्रतिपाद्यन्ते (4)—“तमसा बहुरूपेण वेदिताः कर्माहेतुना” इति

[मनु—१।४२] । वक्ष्यति च—“एता दृष्टास्व जीवस्व गतौः स्वेनैव चेतसा । धर्मतोऽधर्मतयेव धर्मो दध्यात् सदा मनः ॥” इति [मनु—१।२३] । तस्य निरतिशयेत्यर्थेऽतुर्धर्माः ; तद्विपरीतस्य अधर्मः ; तद्रूपपरिज्ञानार्थमिदं शास्त्रं महाप्रयोजनम् अध्येतव्यम् इत्यध्यायतात्पर्यम् (क) (५) इत्यनेन (६) । गोविन्दराजस्यापि इदमेव समाधानम् ; नेतन्मनोह्रम् । धर्मस्वरूपप्रश्ने यत् धर्मस्य फलकीर्तनं तदपि अप्रस्तुतं, धर्मोक्तिमात्रात् हि शास्त्रम् अथेवम् । किञ्च (७)—कर्मणां फलनिर्वृतिं इत्येवमेव महर्षिभिः । आदशे वक्ष्यमाणा सा वक्तुमादी न युज्यते (८) ॥

इदन्तु वदानः—सुनीनां धर्मविषयप्रश्ने जगत्कारणतया ब्रह्मप्रतिपादनं धर्मकायनमेव इति न अप्रस्तुताभिधानम्, आत्मज्ञानस्यापि धर्मरूपत्वात् । मनुनेव “इतिः चसा ह्नोऽस्तिथं शौचनिन्द्रियनिग्रहः । धीर्विद्या सत्यमक्रोधो दशकं धर्मलक्षणम् ॥” इति [मनु—६।२२] दशविधधर्माभिधाने विद्याशब्दवाच्यमात्मज्ञानं धर्मत्वेनोक्तम् (९) । महाभारतेऽपि—“आत्मज्ञानं तितित्वा च धर्मः साधारणो (१०) नृप” इत्यात्मज्ञानं धर्मत्वेनोक्तम् । याज्ञवल्क्येन तु परमधर्मत्वेन (११) । यदु म् [याज्ञवल्क्य १।८]—“इत्याचारदसाऽहिंसा दानं स्वाध्यायकर्म च । अथं तु परमो धर्मो यदयोगिमात्मदर्शनम्” ॥ (१२) इति । जगत्कारणत्वञ्च ब्रह्मलक्षणम् (१३), अतएव ब्रह्मसीमांसायाम् “अथातो ब्रह्मलिङ्गासा” इति सुवानन्तरं ब्रह्मलक्षणकथनाय “अन्माद्यस्य यतः” (१४) इति द्वितीयसूत्रं भगवान् बादरायणः प्रणिनाय ।—अस्य जगतो यतः ‘जन्मादि’ सृष्टिस्थितिप्रलयम् इति सूतार्थः । तथाच श्रुतिः—“यतो वा इमानि भूतानि जायन्ते, येन जातानि जीवन्ति, यत् प्रयत्नाभिसंविशन्ति, तद्विजिज्ञासस्व तद्ब्रह्मति” (१५) [तैत्तिरीय—३।१।१] । प्राधान्येन जगदुत्पत्तिस्थितिलयनिमित्तोपादान-ब्रह्म-प्रतिपादनम् आत्मज्ञानरूप-परमधर्मावगसाय प्रथमाध्याये (ख) कृत्वा (१६) संस्कारादिरूपं धर्मं तदङ्गतया द्वितीयाध्यायादिक्रमेण वक्ष्यति इति न कसिद्विरोधः (१७) । किञ्च, प्रश्नोत्तरवाक्यानामेव खरसात् (१८) अयम् उक्तः (ग) अर्था लभ्यते । तथाहि—

धर्मो ष्टे मनुब्रह्म जगतः कारणं ब्रवन् ।

आत्मज्ञानं परं धर्मं विधेति व्यक्तमुक्तवान् ॥

प्राधान्यात् प्रथमाध्याये साधु तस्यैव कीर्तनम् ।

धर्मोऽन्यस्तु तदङ्गत्वादयुक्तो वक्तुमनन्तरम् (१९) ॥

(क) इत्याद्यध्यायतात्पर्यम्—A, B, Bg, G, J, M, V.

(ख) प्रथमाध्यायम्—All except A and P.

(ग) उक्तः—Omitted in A, but mentioned in P. मनुक्तः—All others.

‘इदम्’ इति अध्यक्षेण (20) सर्वस्य प्रतिभासमानत्वात् जगद्भिर्दिश्यते (21) । इदं जगत् तमोभूतं तमसि स्थितं लोनामासौत् । तमःशब्देन गुणवृत्त्या (22) प्रकृति-
निर्दिश्यते । तम इव ‘तमः’ । यथा तमसि लोनाः पदार्था अध्यक्षेण न प्रकाशन्ते (क),
एवं प्रकृतिस्त्रीणां अपि भावा नावगम्यन्ते इति गुणवृत्त्याः (23) । प्रलयकाले सूक्ष्म-
तया प्रकृतौ लोनामासौदित्यर्थः । तथाच श्रुतिः [ऋग्वेद, १०।१२.१।२]—“तम आसीत्
तमसा शूदमये” इति । प्रकृतिरपि ब्रह्मात्मना (क) अव्याकृता (ग) (24) आसीत् ।
अतएव ‘अप्रज्ञातम्’ अप्रत्यक्षम् । सकलप्रमाणश्रेष्ठ(घ)-प्रत्यक्षगाचरः प्रज्ञात इत्युच्यते (25)
तन्न भवति इति अप्रज्ञातम् । ‘अलक्षणम्’ अननुमेयं—लक्ष्यते (26) अनेनेति ‘लक्षणं’
लिङ्गं (27), तदस्य नामोक्तिरलक्षणम् । ‘अप्रतक्ष्यं’ तर्कधितुमशक्यम् । तदानीं वाचक-
स्थूलशब्दाभावात् शब्दतोऽपि ‘अविज्ञेयम्’ (28) । एतदेव च प्रमाणतयं सतर्कं हादशाध्याये
मनुना अभ्युपगतम् (29) । अतएव अविज्ञेयमिति अर्थापत्त्याद्यगोचरमिति धरणीधरस्य
अपव्याख्यानम् (30) (ङ) । न च नामोदेव इति वाच्यं, तदानीं श्रुतिसिद्धत्वात्
(31) । तथाच श्रुतेर् [बृहदारण्यक—१।४.३।७]—“तदेतन्मूर्त्त्या व्याकृतमासीत्” (32) ।
छान्दोग्योपनिषच्च [६।१।१]—“सदेव संख्यं दमय आसीत्” (33) । इदं जगत्
सदेवासीत् ब्रह्मात्मना आसीदित्यर्थः । सच्छब्दो ब्रह्मवाचकः (34) । अतएव प्रसूतमिव
सर्वतः, प्रथमार्थे तसिः (च), ल्कार्थोऽक्षममित्यर्थः ॥ ५ ॥

Kulluka Explained.

1. अप्रस्तुतः—Irrelevant.
2. कारणलौनस्य—Immersed in the Primal Cause.
3. सृष्टिप्रकरणावतारः—The introduction of an account of Creation.
4. ब्रह्माद्याः &c.—It is established here that everything in this world—from Brahmā down to the immobile creation—is due to धर्म and अधर्म. That is, धर्म leads to a higher and अधर्म to a lower form of creation.

(क) प्रकाशन्ते—All except A.

(ख) ब्रह्मात्मा—S. (ग) अवगता—A.

(घ) सकलप्रमाणश्रेष्ठतया—All except J. But that is a clumsy construction which is, however, not uncommon with Kull.

(ङ) धरणीधरस्यापि व्याख्यानम्—B, Bg, Bh, G, M, P, V. धरणीधरस्य व्याख्यानम्—A. (च) प्रथमार्थे तसिः—Omitted in A and S.]

5. तद्रूपपरिज्ञानार्थम् &c.—To know the precise nature of those things (viz., धर्म and अधर्म) this highly useful S'āstra should be studied.

6. इत्यनेन—Here ends the quotation from Medh. [It begins with शास्त्रस्य महाप्रयोजनत्वम् &c.]

7. किञ्च = Besides.

8. कर्मणां &c.—[Here Kull. takes delight to put his criticism in verse. The couplet means :—[The results of actions which will have to be discussed by the author in the 12th chapter in compliance with a request of the sages [directly to that effect], viz. कर्मणां फलनिर्दिष्टं यच्च, cannot be with propriety, discussed here in the beginning.

9. विद्याशब्दवाच्यम् आत्मज्ञानम्—आत्मज्ञान which is intended by the word विद्या in the preceding quotation.

10. धर्मः साधारणः—धर्म in general.

11. याज्ञवल्कीय इति &c.—The verb of this sentence is 'उक्तम्' to be understood from the previous sentence.

12. इज्याचार &c.—इज्या, आचार, &c./are धर्म, and आत्मदर्शन (i.e. realisation of the self) by meditation is परमधर्म ।

13. जगत्कारणत्वं &c.—ब्रह्म may be properly defined as the जगत्कारण—the cause of the universe.

14. जन्माद्यस्य &c.—अस्य (जगतः) जन्मादि (सृष्टिस्थितिप्रलयम्) यतः (यस्मात्) भवति, तत् ब्रह्म ।

15. यतो वा इमानि &c.—Taittiriya Upanishad. 3. 1. 1. वा इमानि = वे इमानि । प्रयत्नि = प्र-इण् + शठ्, क्ली, १ सा बहुवचनम् ।

16. कृत्वा—having for its object '—ब्रह्मप्रतिपादनम्' ।

17. प्राधान्येन &c.—[It has already been stated that धर्म is the subject-matter of this treatise. So] the author first speaks of परम (primary) धर्म in the 1st chap., and then of the अङ्ग (secondary) धर्म (viz., संस्कारs—sacraments, &c.,) in the 2nd and the following chapters. So there is nothing anomalous.

18. स्वरसान्—[स्वरस here means 'spirit', 'purport'].

19. घर्मे पृष्ठे &c.—[Kull, puts the sum and substance of his own view *in verse*.]

20. अव्यक्षेण—प्रत्यक्षम् ; directly with the senses.

N. B. अव्यक्षेण and अव्यक्षम् are optional forms in the अव्ययीभाव समास in the third case-ending. Here तृतीया is according to the rule “प्रकृत्यादिभ्यः &c.”

21. इदमिति &c.—The word इदम् means the ‘world’ which is before the eye of everybody.

22. गुणवत्त्वा—in the secondary sense. गुणवत्ति means ‘secondary (गुण or गौण) sense based upon analogy’.

23. यथा &c.—The गुणयोग or analogy may thus be applied. As things in darkness do not appear before our vision, so things immersed in प्रकृति or the Primal Cause cannot be discerned with the senses. Hence, प्रकृति may be called तमः ।

24. अव्याकृता—Unmanifested.

25. सकलप्रमाण &c.—Things that are प्रत्यक्ष are said to be प्रज्ञात [properly so called], as प्रत्यक्ष is the best of the प्रमाणसः.

N. B. प्रमाणसः are the means of knowledge, viz., प्रत्यक्ष, अनुमान, &c.

26. लक्ष्यते—Inferred.

27. लक्षणं=लिङ्ग=Sign.

28. तदानीं &c.—It (the world) could not be understood by means of word [which is one of the प्रमाणसः (i. e. means of knowledge)], as there was no स्थूल word at that time.

N. B. The word which is uttered to express an object (पदार्थ) is स्थूलशब्द, its essence is सूक्ष्मशब्द । Neither of them existed in the beginning.

29. एतदेव &c.—These three प्रमाणसः (viz., प्रत्यक्ष, अनुमान and शब्द or श्राववाक्य—authority of Scripture) together with तर्क as their subsidiary, [referred to respectively by the four adjectives अप्रज्ञातम्, अलक्षणम्, अविज्ञेयम् and अप्रतर्कम्], are recognised by Manu in the 12th chapter.

Cf. प्रत्यक्षं चानुमानं च शास्त्रं च विविधागतम् ।

तदं सुविदितं कार्यं धर्मशुद्धिसमीक्षता ॥ xii. 104.

आपै धर्मोपदेशं च वेदशास्त्राऽविराधना ।

यस्तर्कणाऽनुसन्धत्त स धर्मो वेद, नीतरः ॥ xii. 105.

30. अविज्ञेयम् &c.—Dharanīdhara (one of the commentators of Manu) explains अविज्ञेयम् as 'beyond the pale of अध्यापत्ति &c.' [N. B. अध्यापत्ति, &c., are a few minor प्रमाण्य recognised by some in addition to the primary प्रमाण्य, viz., प्रत्यक्ष, अनुमान and शब्द referred to above.] Kull. says that this is a wrong explanation (अपव्याख्यानम्) [given by] Dharanīdhara. [Kullūka's ground is that when these exactly tally with the primary प्रमाण्य mentioned later on by Manu himself, why should you here (in his own writing) have recourse to minor प्रमाण्य which have never been referred to by him ?]

31. न च &c.—[Instead of saying that the world *existed* in such a condition why do you not say that it did not exist at all ? In reply to this Kull. says—] It cannot be said that the world did not exist at all ; because, [its existence] at that time is established by Vedic texts. N. B. The word तदानीं is best placed before नासीत् but seems to have been shifted to the present position through a copyist's inadvertence.

32. तद्वदेव &c.—तत् इदं तद्वद्वेदं &c.—बृहदारण्यक—१।१।७ ।

33. सदेव &c.—हे सौम्य, इदं सत् एव अद्य आसीत् ।

34. सत् &c.—सत् [in the quotation] means ब्रह्म—[the existent].

ननु मुनीनां...युक्ता वक्तुमनन्तरम्—The following is a summary :—

Manu is asked by the sages to lecture on धर्म. But he begins with an account of the creation of the universe. Kull. discusses the relevancy of that subject here. First he puts forth the view of Medh. and Govind. who hold that—

This topic is intended to set forth the value of धर्म by showing that धर्म leads to evolution or progress (i.e. attainment of the higher grades of creation), and अधर्म to

dissolution or degeneration (i. e. degradation to the lower grades of creation).

In criticising the above view Kull. says—

The above view is not convincing, the query of the Rishis being on चर्य and not on the *value* of चर्य. The latter is a subject which has been fully discussed in its proper place, *viz.*, in the 12th chap. in reply to a query distinctly to that effect. Hence, according to Kull.—

The description of this evolution of the universe is intended for the ascertainment of Brahma, the real cause of the universe, the knowledge of Brahma being regarded as the *highest virtue* in man. The highest virtue has been mentioned in the 1st chap. and the secondary virtues (*viz.*, the sacraments, &c.) will come later on, *viz.*, in the 2nd and the following chapters.

Notes.

With this verse cf. Bible, Genesis, 1. 2.

तमोभूतम्—तमः इव इति तमोभूतम्, निम्नसमाप्तः (अ-रूपदविषयः) ।

सर्वतः—सर्व + तस्—प्रथमार्थे । सार्वविभक्तिकस्तस्मिन् । So, सर्वतः प्रसूतमिव आसीत् = सर्वे प्रसूतमिव आसीत् ।

ततः स्वयम्भूर्भगवानव्यक्तो व्यञ्जयन्निदम् ।

महाभूतादि वृत्तौजाः प्रादुरासीत् तमोनुदः ॥ ६ ॥

Prose.—ततः भगवान् अव्यक्तः वृत्तौजाः तमोनुदः स्वयम्भुः इदं महाभूतादि व्यञ्जयन् प्रादुरासीत् ।

Bengali.—अतः पर [बाहेल्लिखेर] अगोचर, [सृष्टिविषये] अवाहितमार्था, प्रकृति-धैरक भगवान् यज्ञ इहै महाभूतादि प्रकाशित करिषा आविर्भूत हईलैन । ७ ॥

English.—Then the self-born Lord, the director of प्रकृति (the primal Cause), indiscernible, and with unobstructed power of creation, became manifest, making [all] these Mahā-bhūtas, &c., discernible. 6.

Kulluka.—अथ किमस्मदित्याह—ततः स्वयम्भूतगवानित्यादि । ततः प्रख्या-
वमानान्तः (क) 'स्वयम्भूः' परमात्मा—'स्वयम्भवति' स्वेच्छया शरीरपरिग्रहं करोति, न तु
इतरजैववत्कर्मायत्तदेहः (१) । तथाच श्रुतिः [छान्दोग्य ७.२.६.१]—“स एकाधा भवति,
विधा भवति” इति । ‘भगवान्’ ऐश्वर्यादिसम्पन्नः । ‘अव्यक्तः’ बाह्यकरणाऽगोचरः (२)
—योगाभ्यासावसेयः (३) इति यावत् । ‘इदं’ महाभूतादि ; आकाशादीनि महाभूतानि,
आदियज्ञात् महदादीनि च (४) ; ‘व्यवृणुत’—अव्यक्तावस्थं प्रथमं सूक्ष्मरूपेण, ततः
स्थूलरूपेण प्रकाशयन् ; द्वैतौजाः—वृत्तम् अप्रतिहतसुच्यते, अतएव “वृत्तिसर्गतायनेषु
क्रमः” इत्यत्र ‘वृत्तिः अप्रतिघातः’ इति व्याख्यातं जयादित्येन (५) । ‘वृत्तम्’ अप्रतिहतम्
‘ओजः’ सृष्टिसामर्थ्यं यस्य स तथा । ‘तमोनुदः’ प्रकृतिप्रेरकः (६) । तदुक्तं भगवद-
गीतायां [६.१०]—“मयाध्यक्षेण (७) प्रकृतिः स्यते संचराचरम् (८) इति । ‘प्रादुरासीत्’
प्रकाशितो बभूव । ‘तमोनुदः’ प्रलयावस्था-ध्वंसकः (९) इति तु सिधातिथि-गोविन्द-
राजी ॥ ६ ॥

Kulluka Explained.

१. न तु इतरजैववत् कर्मायत्तदेहः—Whose body (i.e. birth) is not, like those of other beings, due to his acts.

N. B. We all—from Brahmá down to the lowest form of creation, viz., plants, &c.,—take births according to our own acts. But Brahma (to be distinguished from Brahmá) is above this law. He can assume any and every form according to his own will.

२. बाह्यकरणागोचरः—बाह्यकरणानाम् अगोचरः । Beyond the pale of the external senses.

३. योगाभ्यासावसेयः—Knowable (अवसेय) by meditation [only].

४. आदियज्ञात् &c.—The word आदि in महाभूताद is intended to include महत्, &c.

N. B. महत् means the principle of Intellect. For the order of creation, see the chart in the Introduction—p. xviii.

५. वृत्तिसर्ग &c.—[‘वृत्तिसर्गतायनेषु क्रमः’ is a rule of Pánini.] It means that the root क्रम is आत्मनेपदी in the senses of वृत्ति, सर्ग and तायन । In explaining this rule जयादित्य [in his काशिकावृत्ति] says that वृत्ति means अप्रतिघात ।

N. B. The exact word used by जयादित्य is अप्रतिबन्ध and not अप्रतिघात, as put by Kull. ; both mean, however, the same thing.

6. प्रकृतिप्रेरकः—Impeller of प्रकृति [the Primal Cause].
7. अध्यक्षः—Superintendent,
8. मयाञ्चलेष &c.—Under my direct superintendence प्रकृति brings forth this universe consisting of the movables and the immovables.—[Gītā, IX. 10].
9. प्रलयवस्थाध्वंसकः—Destroyer of the state of dissolution.

Notes.

अव्यक्तः—Adj. to स्वयम्. N. B. Medh. proposes अव्यक्तम् (instead of अव्यक्तः) as an alternative reading. In that case it will be an adjective to इदम् ।

व्यञ्जयन्—वि—अञ्ज+णिच्+शतृ ; having manifested—its object is महाभूतादि ।

इदम्—Adj. to महाभूतादि ।

व्यतीजाः—वृत्तम् (अप्रतिष्ठतम्) ओजः (सामर्थ्यं i. e. कृष्टिसामर्थ्यं) यस्य सः । The word is to be declined like वैश्वम् ।

तमोनूदः—तमस्-नूद (to propel) + क—कर्त्तरि ।

योऽसावतौन्द्रियग्राह्यः सूक्ष्मोऽव्यक्तः सनातनः ।

सर्वभूतमयोऽचिन्त्यः स एव स्वयमुद्भवी ॥ ७ ॥

Prose.—योऽसौ अतोन्द्रियग्राह्यः सूक्ष्मः अव्यक्तः सनातनः सर्वभूतमयः अचिन्त्यः स एव स्वयम् उद्भवी ।

Bengali.—मनोयोग्याश्च, ईश, अवयववहित, सनातन, सर्वभूतमय एव, अचिन्ता [वेदपुराणादिग्रन्थि] नेहै प्रकृत्यै अयं महानादिकारणरूपे आद्भुत है जेन ॥ १ ॥

English.—He, the renowned, who can be perceived by the mind [alone], who is subtle, indiscernible, eternal and who is the self of everything and is incomprehensible, manifested himself [in the form of the evolutes, viz., महत्, &c.]. 7.

Kulluka.—योऽसाविति । 'योऽसौ' इति सर्वनामद्वयेन सकललोक-वेद-पुराणेतिहासादिप्रसिद्धं परमाख्यानं निर्दिशति (1) । अतौन्द्रियग्राह्यः—इन्द्रियमतीत्य वर्त्तते इति 'अतौन्द्रिय' मनः तद्वशाच्च इत्यर्थः । यदाह व्यासः—“नैवासौ चक्षुषा ग्राह्यो

न च शिष्टैरप्येन्द्रियैः (२) । मनसा तु प्रसङ्गेन (क) गृह्यते सूक्ष्मदर्शिभिः ॥” ‘सूक्ष्मः’ बाह्यरिन्द्रियाणोचरः, अव्यक्तः—‘व्यक्तिः’ अवयवः, ‘सनातनः’ नित्यः, ‘सर्वभूतमयः’ सर्वभूतात्मा, अतएव ‘अचिन्त्यः’ इत्यतया परिच्छेदभङ्गश्चः । स एव स्वयम् ‘उद्भो’ महदादिकार्यरूपतया (३) प्रादुर्बभूव । उत्पूर्वो भातिः प्रादुर्भावे वर्तते (४), (ख) धातूनामनेकार्थत्वात् (५) ॥ ७ ॥

Kulluka Explained.

१. योऽसौ &c.—By the two pronouns ‘य. असौ’ [the author] refers to the supreme Soul, known in the whole world, in the Vedas, Purāṇas, Itihāsas, and so forth.

N. B. We might attach that force to the word असौ only, and take the word यः as a correlative of सः in the second line. But Kull. takes the former view [for which credit is really due to Medh.] on account of its hoary antiquity. Cf. ‘...साक्षी धाता वक्ता योऽसौ इत्येवमादिभिः पर्यायवाचकैर्नामभिर्मिथीयते ।’ सुश्रुत, शारीर, ३ ।

Also cf. Mahābhārata, शान्ति, ३५११५ ।

२. शिष्टैः=अवशिष्टैः—Remaining, i. e., other.

३. महदादि &c.—Appeared in the form of महत्, अहङ्कार, पञ्चतन्मात्र, &c., which are the कार्यs, (i. e., are evolved out) of the primal Cause.

४. उत्पूर्वः &c.—The root भा preceded by उत् means प्रादुर्भाव or manifestation.

N. B. Roots are often designated by the addition of ति with the root. Thus, भातिः designates the root भा, सेवतिः [although the root सेव is आत्मनेपदा] designates the root सेव, and so on. Also see the N. B. to Kull. Expl. 23—Sl. 1.

५. धातूनाम् &c.—Because a root has got a number of senses.

N. B. Generally speaking, उपसर्गs have no meaning.

(क) प्रसङ्गेन—B, G, M, P, V.

(ख) Before धातूनाम् &c., Bk. adds उपसर्गसम्बन्धेन ।

When the sense of a root is found to be altered by the presence of an उपसर्ग, it is so be supposed that the altered sense was always inherent in the root, and the उपसर्ग has simply served to *rouse* that sense in our mind. Hence, Kull. puts घातुनाननेकार्थत्वात् as the हेतु of the altered sense in the word, उवमौ ।

Notes.

अतोन्द्रिय-यास्यः—इन्द्रियम् अतिगतम् = अतौन्द्रियम् = मनः, प्रादिसमासः ।
‘अतौन्द्रियेण (अतौन्द्रियस्य वा) यास्यः = अतौन्द्रिययास्यः = मनोयास्यः ; who can be perceived by the mind [alone].

N. B. Kull. reads as above. Some read ‘अतौन्द्रियी यास्यः’ meaning—इन्द्रियाणाम् अगोचरः, किन्तु ध्यानज्ञानेन यास्यः । Others read ‘अतौन्द्रियोऽयास्यः’ meaning—अतौन्द्रियः च अयास्यश्च ।

अव्यक्तः—व्यक्तिः = अवयवः, so व्यक्तः = अवयववान् ; therefore अव्यक्तः = अवयवरहितः = Indiscernible.

सनातनः—Eternal. सना + व्यलृ, तृच् च आगमः—Pānini. तनर् is the affix according to some. सदातनः is a distinct word similarly formed. सना and सदा are synonymous.

सर्वभूतसमः—सर्वाणि भूतानि = सर्वभूतानि, सर्वभूत + समृट्—तादात्म्ये (अवयवार्थ) । N. B. We popularly call this समृट्—तादात्म्ये, but विकारवयवयोः is the language used by Pānini.

साभिध्याय शरीरात् स्वात् सिद्धत्वं विविधाः प्रजाः ।

अप एव ससर्जो दो तासु बीजमवाहजत् ॥ ८ ॥

Prose.—सः विविधाः प्रजाः सिद्धत्वं अभिध्याय स्वात् शरीरात् आदौ अपः एव ससर्जः, तासु (= अप्सु) [च] बीजम् अवाहजत् ।

N. B. As regards the अवयव of this verse we have preferred to follow Rāghavānanda who distinctly takes the word शरीरात् with ससर्जः, (and not with सिद्धत्वं) । The other commentators are not clear on the point.

Bengali.—देई पत्रमात्रा विविध प्रजा सृष्टि र मानसे अविधानपूर्वक सकौर शरीर इहेते प्रथमे जनसृष्टि करिगछिलेन ; एव देई जले बीज निरूपेण करिगछिलेन ॥ ८ ॥

English —Wishing to create various issue, he, with a mere thought, first created water from his own body, and cast his seed into that water. 8.

Kulluka.—सोऽभिधायिति । ‘सः’ परमात्मा नानाविधाः प्रजाः मिस्रतः ‘अभिधाय’—अपां ज्ञायन्ताम् इत्यभिधायनमात्रेण (1), अप एव ससर्जः अभिधानपूर्विकां सृष्टिं वक्षते मनोः प्रकृतिरेव अचेतना (2), अस्वतन्त्रा (3) परिणमते (4) इत्यर्थं पक्षो न सत्यतः (5), किन्तु ब्रह्मेव अव्याकृतशक्त्यात्मना (6) जगत्कारणमिति त्रिदण्ड-वेदान्तसिद्धान्त एवाभिमतः प्रतिभाति । तथाच कान्दोग्योपनिषत् [६।१२]—“तदेक्षत ब्रह्म स्या प्रजायिय” (7) इति । अतएव शारीरकसूक्तता व्यासेन सिद्धान्तितम्—“ईक्षतेर्नाशब्दम्” इति ।—“ईक्षतेः” ईक्षणश्रवणात् (8) न प्रधानं (9) जगत्कारणम्, ‘अशब्द’ हि तत् (क), न विद्यते ‘शब्दः’ श्रुतिर्यस्य तत् अशब्दम् (10) इति स्वार्थः । स्वात् ‘शरीरात्’ अव्याकृतरूपात् ; अव्याकृतमेव भगवद्वास्तवीय-वेदान्तदर्शने (11) प्रकृतिः तदेव च तस्य शरीरम् । अव्याकृतशब्देन पञ्चभूत-बुद्धीन्द्रिय-प्राण-मनः-कर्माविद्या-वासना एव सत्स्वरूपतया शक्त्यात्मना स्थिता अभिधीयन्ते (12) । अव्याकृतस्य च ब्रह्मणा स्रज् मेदामेदस्वीकारात् (ख)—ब्रह्मादितम्, शक्त्यात्मना च ब्रह्म जगद्रूपतया परिणमते,—इत्युभयसङ्गपपद्यते (13) । आदौ—स्वकार्यभूमि-वृद्धान्ध-सृष्टेः प्राक् (14) । अपां सृष्टिष्वेवं महदङ्गार-तन्मात्रक्रमेण बोद्धव्या (15), ‘महामूलादि व्यञ्जयन्’ इति पूर्वम् अभिधानात् (ग), (16) अनन्तरमपि महदादि (घ)-सृष्टेर्ज्वल्यमाणत्वात् (17) । तासु अपि, ‘बीजं’ शक्तिरूपम् (18) आरूपितवान् ॥ ८ ॥

Argument

Here in describing the creation Manu distinctly says the following three things :—

- (i) सः (परमात्मा) ससर्ज ।
- (ii) सः शरीरात् ससर्ज, and
- (iii) सः अपः एव आदौ ससर्ज ।

(क) हि तत्—Only in A.

(ख) अमेदस्वीकारात्—A, B, Bg, G. मेदस्वीकारात्—Bk.

(ग) पूर्वाभिधानात्—All except A. (घ) महामूलादि—A.

Now, these points are controversial. The *first* point, which makes Brahman the author of creation, is not in conformity with *all* the systems of Hindu Philosophy. The *second* is self-inconsistent from the standpoint of Vedānta in as much as the Vedāntins do not admit any body of Brahman. And the *third* point is inconsistent with what has been said of the creation elsewhere (e. g., I. 6, 14 and 74—78. Kull. discusses these three points as below.

(i) By सः (परमात्मा) ससर्ज, Manu says that the universe was created by Brahman and not by Prakriti (as described in the Sāṃkhya Philosophy), and thus he adheres to the doctrine of Vedānta as preached by the विदग्धो sect of the Vedāntins.

N. B. Of the Vedāntins those who bear three staves are called विदग्धन्स. They are distinguished from एकदण्डिन्स who bear one staff only. Rāmānuja belonged to the former and the great S'āṃkarāchārya to the latter school. Here, however, as in many other works, the word विदग्धिन् refers to the school of S'āṃkara to whom the epithet is metaphorically applied on the strength of the following text.

वाग्दण्डोऽयं मनोदण्डः कायदण्डस्तथैव च ।

यस्यैते निहिता ब्रह्मी विदग्धोति स उच्यते ॥ Manu, xii. 10.

(ii) By 'सः शरीरात् ससर्ज'—Manu, in contravention of the general Vedāntic theory, admits a *body* of Brahman. But it may be said, that the existence of the 'body' may be supported by the theory preached by भास्करभट्ट (a commentator of the Vedānta-Sūtras), who says that the universe is created not from Brahman direct, but from the अव्याकृत (lit. unmanifested) which means 'the aggregate of certain things existing as an energy or force'. Now, this is a secondary stage of Brahman, and this *second* stage may be said to be the *body* of Brahman. In other words, the universe is created not from the निर्गुण Brahman, but from the सगुण Brahman.

(iii) The word आदी in the statement 'अथ एव आदी ससर्ग' should be interpreted as 'before the creation of the दृग्भाण्ड (Sl. 9) or the primordial egg (from which the universe sprang—Sl. 13), but not before the creation of the principles of महत्, अहङ्कार and the five तन्मात्रs. This will reconcile it with the statement महाभूतादि व्यञ्जयन् [where आदि refers to महत्, अहङ्कार, &c.] in Sl. 6, as well as with Sl. 14.

N. B.—Kull. concludes here. But one point is still left untouched. The point is that even amongst the Mahá-Bhútas, water was not the *first* creation. For the order of their creation, see I, 74-78 which is supported by तैत्तिरीय Upanishad quoted by Kullûka under Sl. 15—आकाशात् वायुः, वायोः अग्निः, अग्नेः आपः, अप्नाः पृथिवी दात ।

Kulluka Explained.

1. आदौ जायन्ताम् &c.—By the mere thought 'let there be water'. [Cf. the genesis of the world as described in the Bible—'Let there be light, and there was light'.]

2. अचेतना—Inanimate, unconscious. [So, how could she *think* ?]

3. अस्वतन्त्रा—Not independent. [So, how could she create the universe according to her *own will* ?]

4. परिणमते—Evolves herself.

5. इत्ययं पक्षः &c.—That view is not endorsed by him.

6. अत्याकृतशक्त्यात्मना—As being the seat (आत्मन् or अधिष्ठान) of अत्याकृत which is a force (शक्ति) ।

7. तदेतत् &c.—छान्दोग्य ६.३.२ । तत् (ब्रह्म) ऐक्यत—Brahman thought. बहु स्यां, प्रजायिष्य—I shall be multiple, I shall be born,

8. ईदृशेः ec.—As the word ईदृश्य is to be found in the श्रुति [referred to above].

9. प्रधानम्—Another name for प्रकृति ।

10. अशब्दं &c.—That is not supported by any शब्द (श्रुति) ।

11. भगवद्भास्करस्य &c.—In the Vedánta philosophy as expounded by the revered Bháskara.

12. अव्याकृतशब्देन &c.—By the word अव्याकृत is meant the aggregate of the following things existing as a force :—The five महाभूतs, the five बुद्धीन्द्रियs, the five कर्मेन्द्रियs, the five प्राणवायुs, the mind, actions, अविद्या (nescience or ignorance) and वासना (memories of past actions).

13. अव्याकृतस्य &c.—The ब्रह्माद्वैत (viz. of Bhāskara-bhatta) and the simple अद्वैतवाद (viz. of S'āmkarāchārya)—both of these may apply here by supposing respectively मेद and अमेद between ब्रह्मन् and अव्याकृतम्. According to the former, the अव्याकृत (the author of the universe) may be supposed to be something *distinct* from ब्रह्मन्, but according to the latter, ब्रह्मन् himself as the *seat* of the force of अव्याकृत manifests himself as the universe.

N. B. The अद्वैतवाद preaches अमेद between the ब्रह्मन् and the universe, while the ब्रह्माद्वैतवाद preaches मेद, अमेद and मेदामेद between the two.

14. आदौ &c.—आदौ here means [not at the *very* beginning, but] 'before the creation of the ब्रह्माण्ड or primordial egg, the field of Brahman's activity.' [For the egg, see Sl. 9.]

N. B. Then where did the waters rest at that time? To this Medh. replies :—Inscrutable are the ways of the Almighty. We quote from Medh. below :—'अत्र इत्यमुच्यते । पृथिव्यास्तदानाम् अभावात् अपां सृष्टानां कः आधारः ? अन्येभ्य इदमुच्यते—सृष्टुरपि परमेश्वरस्य गृहीतशरीरस्य कः आधार इत्यपि वाच्यम् । अथ विज्ञानस्यैवैवमिति शय-योगात् अन्येव सा कर्तृशक्तिः असङ्गचोद्या, प्रकृतधर्मसामान्यं न इत्येवमेष्वपि द्रष्टव्यम्' ।

15. अपां सृष्टिः &c.—The creation of अप् is to be understood as having taken place in the order of महत्—अव्यक्तरूप—पञ्चतन्मात्र, and then अप् ।

16. महाभूतादि &c.—As it has already been stated [in Sl. 6] that he (Brahman) made the Mahā-Bhūtas, &c., manifest.

17. अनन्तरम् &c.—And because the creation of महत्, &c., will be described also later on [in Sl. 14].

18. बीजं शक्तिरूपम्—Germ, i. e., energy.

Notes.

अभिध्याय—अभि—अ + ध्याप् ; with a [mere] thought.

सिद्धिः—सृज् + सन्, ततः 'उ' प्रत्ययः ।

प्रज्ञाः—प्र—जन + ड, स्त्रियाम् आप् । Issue.

तदण्डमभवद्वैमं सहस्रांशुसमप्रभम् ।

तस्मिन् जज्ञे स्वयं ब्रह्मा सर्वलोकपितामहः ॥ ८ ॥

Prose.—तत् (बीजं) हैमं सहस्रांशुसमप्रभम् अण्डम् अभवत् । तस्मिन् (= अण्डे) स्वयं (= परमात्मा) सर्वलोकपितामहः ब्रह्मा (= ब्रह्मरूपेण) जज्ञे ।

Bengali.—मैं [बीज] स्वर्णरंग छत्र निष्ठक एव शरीर छत्र उज्ज्वल एकटी अण्डकाग परिणत इहेराखिन ; मैं अण्डे तिमि (अर्थात् प्रजापति) जन्मा इहेरा श्वर उगम इहेराखिन ॥ ९ ॥

English.—That [seed] became an egg made of gold, as it were, with splendour like that of the (thousand-rayed) sun. In that egg he himself was born as Brahmá, the progenitor of the whole world. 9.

Kulluka.—तदण्डमभवद्वैमिति । तद्वीजं परमेश्वरेच्छया हैमसण्डमभवत् । हैममिव हैमं, शुद्धिगुणयोगात् (१) ; न तु हैममेव । तदीयैकशकलिन भूमिनिष्क्रान्त्य वक्ष्यमाणत्वात् भूमेश अहैमत्वस्य प्रत्यक्षत्वात् (क) उपचाराश्रयणम् (२) । 'सहस्रांशु' आदित्यः, तत्पुण्यप्रभम् । तस्मिन् अण्डे हिरण्यगर्भो (३) जातवान् । येन पूर्वजन्मानि हिरण्यगर्भोऽहमस्मीति भेदाभेदभावनया (ख) परमेश्वरोपासना कृता, तदीयं लिङ्गशरीरावच्छिन्न-जोवमनुप्रविश्य स्वयं परमात्मैव हिरण्यगर्भरूपतया प्रादुर्भूतः (४) । सर्वलोकानां 'पितामहः' जनकः, सर्वलोकपितामह इति वा तस्य नाम ॥ ८ ॥

(क) हैमत्वस्य प्रत्यक्षवाधित्वात्—A, P.

(ख) अभेदभावनया—B, Bg, G, J.

Kulluka Explained.

1. श्रद्धि-मुषयोगात्—On the analogy of श्रद्धि or purity.
2. तदीयेक &c.—उपचार, i.e., secondary sense (*vis.*, हेमम्= हेमम् इव) is to be had recourse to, as the earth which is certainly not made of gold, will be said (in Sl. 13) to have been built with one of those two pieces (शकल) । [So, हेमम् should here mean 'as if gold' and not 'actually golden'.]
3. हिरण्यगर्भः—[Another name of Brahmá. He is so called on account of his being born in a *golden egg*.]
4. येन पूर्वजन्मनि &c.—Paramátman himself entered the soul belonging to the astral body (लिङ्गशरीर) of him who had, in the previous evolution of the universe, worshipped the supreme Lord by contemplating himself to be different from as well as identical with Hiranya-garbha. [For भेदभेद, see N. B. to Kull. Expl. 13—Sl. 8. For the लिङ्गशरीर, see the meaning of पुर्यष्टक in Kull. on Sl. 56.]

N. B. According to Hindu Philosophers the *cycle* of creation is *eternal*. The evolution of the universe as described here by Manu took place in the past and will take place in the future innumerable times. Thus—Brahmá, Manu, Prajapati, &c., [past and future] are all innumerable.

Notes.

हेमम्—हेमन् + च० ।

जज्ञे—जन + लिट् (third person, singular).

सर्वलोकपितामहः—Kull. firstly takes the word पितामह here in the sense of 'father'; and then he suggests that the word सर्वलोकपितामह might be a name of ब्रह्मा ।

स्वयम्—अयम् ; an adjective to परमात्मा and not to ब्रह्मा ।

The construction is तस्मिन् अयं स्वयं (परमात्मा) ब्रह्मा (= ब्रह्मरूपेण) जज्ञे (= प्रादुर्बभूव) । Otherwise, the word स्वयम् would be almost redundant.

आपो नारा इति प्रोक्ता आपो वै नरसूनवः ।

ता यदस्यायनं पूर्वं तेन नारायणः स्मृतः ॥ १० ॥

Prose.—आपः नाराः इति प्रोक्ताः, [यतः] आपः वै नरसूनवः । यत् (=यतः) ताः (आपः) अस्य (परमात्मनः) पूर्वम् अयनम्, तेन [अयं परमात्मा] नारायणः स्मृतः ।

Bengali.—‘नारा’ এই শব্দে জল বুঝায়, যেহেতু জন। ‘নর’ অর্থাৎ পুরুষ ইহেতে উৎপত্ত। ‘সেই ‘নারা’ হেঁতুর পূর্বে অয়ন অর্থাৎ আশ্রয় ছিল। বলিয়া ইনি ‘নারায়ণ’ নামে কথিত হন ॥ ১০ ॥

English.—Water is called Nára for it is the issue of Nara ; and because it was his first abode, therefore he is called Náráyana. 10.

Kulluka.—इदानीम् आशमप्रसिद्ध-नारायणशब्दार्थ-निर्वचनेन उक्तमेवार्थं द्रष्टव्यम्—आपो नारा इत्यादि । आपः नारा-शब्देन उच्यते (१) । अस्य नारा-शब्दस्य अप्रसिद्धोक्तदर्थमाह—आपो वै इति । यतः ता नराख्यस्य परमात्मनः ‘सूनवः’ अपत्यानि ‘तस्येदम्’ इत्यणप्रत्ययः (२) । यद्यपि अणि कृते ङीप्प्रत्ययः प्राक्सत्वापि क्कान्दसलक्षणे-रपि स्मृतिषु व्यवहारान् ‘सर्व्वे विधयश्चकन्दसि विकल्पान्ते’ इति पात्तिको ‘ङीप्प्रत्ययः । तस्य अभावपक्षे, सामान्यलक्षणप्राप्ते टापि कृते (३) नारा इति रूपसिद्धिः (४) । आपः ‘अस्य’ परमात्मनो ‘बुद्धारूपेणावस्थितस्य’ पूर्व्वम् ‘अयनम्’ आश्रय इत्यसौ नारायण इत्या-गमिष्वान्तातः (५) । गोविन्दराजिन तु ‘अपो नराः’ इति पठितं, व्याख्यातञ्च—नारायण इति प्राप्ते ‘अन्वेषामपि दृश्यते’ इति दीर्घत्वेन नारायण इति रूपम् (६) ॥ अन्ये तु ‘आपो नाराः’ इति पठन्ति (७) ॥ १० ॥

Kulluka Explained.

1. आपः &c.—By the word नाराः are meant ‘the waters’.
2. तस्येदम् &c.—N. B. Kull.’s reference to the rule ‘तस्येदम्’ appears to be due to an oversight. His exposition seems to refer to the rule ‘तस्मादण्यम्’.
3. सामान्यलक्षणप्राप्ते &c.—[The affix] टाप् which is got by the general rule, being added.

4. यद्यपि अणि कृते &c.—The word नार being derived with the affix अण्, the proper feminine form of नार in the plural number would be नार्यः (with डीप्) [and, not नाराः (with टाप्)]. But everything is optional in the Vedas and Vedic rules hold good in the case of Smritis also. Hence, in the absence of the affix डीप्, the affix टाप् has been added to the word by the general rule and thus we get the form नाराः ।

5. आपः तस्य परमात्मनः &c.—परमात्मन् is called नारायण in the S'āstras (आत्मन) as the waters (नाराः) were his first abode, viz., when he assumed the form of ब्रह्मा । See Notes on अस्य ।

6. गोविन्दराजिन तु &c.—Govinda-rāja reads 'आपो नराः' and explains the formation thus :—नारायण (नर + अयन) would be the proper form, but the vowel attached to न is lengthened by the rule 'अन्वेषानपि दृश्यते' । [The rule means—Lengthening is found in some other cases also. Cf. पुरुष which is an alternative form of पुरुष ।]

N. B. This is also what Medhātithi says. He also reads 'आपो नराः' ।

7. अन्वे तु &c.—[But see the N. B. above.]

Notes.

ताः—तद् (स्त्रीलिङ्ग) + १मा, बहुवचनम् । Refers to नाराः ।

अस्य—Some would take it to refer to ब्रह्मा, but Kull., consistently with his अन्वय of the previous verse, takes it to refer to ब्रह्म (परमात्मन्) According to the former, नारायण is a name of ब्रह्मा, but according to the latter, it is a name of ब्रह्म ।

यत्तत् कारणमव्यक्तं नित्यं सदसदात्मकम् ।

तद्विच्छेदः स पुरुषो लोके ब्रह्मेति कीर्त्यते ॥ ११ ॥

Prose.—यत्तत् अव्यक्तं नित्यं सदसदात्मकं कारणं, तद्विच्छेदः सः पुरुषः लोके ब्रह्मा इति कीर्त्यते ।

Bengali.—যিনি লোকে ও বেদে প্রসিদ্ধ, অবাঞ্ছ, নিভা নন্দনদ্বন্দ্বক ও [পরম] কারণ, তৎকর্তৃক হইতে সেই পুরুষ (হিরণ্যগর্ভ) জগতে 'ব্রহ্মা' এই নামে পরিকীর্তিত ॥ ১১ ॥

English.—The Being, created by that first Cause which is indiscernible, eternal and both existent and non-existent is called Brahmā in the world. 11.

Kulluka.—यत्तत् कारणमव्यक्तमित्यादि । 'यत्तद्' इति सर्वनामभ्यां लोका-वेदादिसर्वप्रसिद्धं परमात्मानं निर्दिशति (1) । 'कारणं'—सर्वोत्पत्तिमताम् (2) । 'अव्यक्तं' वहिरिन्द्रियागोचरम् । 'नित्यम्' उत्पत्तिविनाशरहितम् । वेदान्तसिद्धत्वात् (क) सत्स्वभावम् (3), प्रत्यक्षाद्यगोचरत्वात् असत्स्वभावमिव (४) ; अथवा 'सत्' भावजातम्, 'असत्' अभावः तयोरात्मभूतम् (5) । तथा च श्रुतिः [छान्दोग्य ६।८.७]—'एतदात्मानिदे सर्वम्' इति (6) । 'तद्विद्यष्टः' तेनोत्पादितः स पुरुषः सर्वत ब्रह्मा इति कीर्त्तते ॥ ११ ॥

Kulluka Explained.

1. यत्तदिति &c.—Cf., Sl. 7, Kull. expl. 1.
2. कारणं सर्वोत्पत्तिमताम्=कारण, viz., of everything that is born.
3. वेदान्त &c.—Existent, as his (Paramātmā's) existence is established by the Vedānta or the Upanishads.
4. प्रत्यक्षाद्यगोचरत्वात् &c.—As if non-existent, being imperceptible to the senses.
5. सत् भावजातम् &c.—सत् means 'positive things', असत् means 'negative things'. So, सदसदात्मकम् means 'the aggregate of all things—positive and negative'.
6. एतदात्मानम् &c.—All this is identical with Him (एतदात्मानम्—एतदात्मन् + अज्, —स्वार्थे) । Chhāndogya, 6, 8, 7 ; 6, 9, 4 ; &c.

Notes.

पुरुषः—Here it refers not to ब्रह्मा but to ब्रह्मा । 'पुरुषशब्दोऽयं राज-पुरुषशब्दवत् अधिकारवचनः भगवन्नियोगकरः इत्यर्थः—Nandana.

(क) वेदान्तसिद्धान्तप्रसिद्धत्वात्—A.

तस्मिन्नष्टे स भगवानुषित्वा परिवत्सरम् ।

स्वयमेवात्मनो ध्यानात् तदष्टमकरोद्दिवा ॥ १२ ॥

Prose.—स भगवान् तस्मिन् अष्टे परिवत्सरम् उषित्वा आत्मनः ध्यानात् स्वयम् एव तद् अष्टं दिवा अकरोत् ।

Bengali.—उ-वान् সেই अष्टমধ্যে [স্বীয়মানাত্মনাজে] পূর্ণ এক বৎসর কাল বাস করিয়া আত্মমাননে সেই অষ্টকে স্বয়ং বিখণ্ড করিয়াছিলেন ॥ ১২ ॥

English.—Having dwelt in that egg for a [Brāhma] year, the Lord Himself, by his own meditation, split the egg into two. 12.

Kulluka.—तस्मिन्नष्टे स भगवानित्यादि । तस्मिन् पूर्वोक्तेऽष्टे स ब्रह्मा वक्ष्यमाण-ब्रह्ममानेन 'वत्सरम्' (1) 'उषित्वा' स्थित्वा, आत्मनैव अष्टं दिवा भवतु इत्यात्मगत-ध्यानमात्रेण तदष्टं विखण्डं कृतवान् ॥ १२ ॥

Kulluka Explained.

1. वक्ष्यमाण-ब्रह्ममानेन &c.—The year is to be calculated here [not in our ordinary standard, but] in the standard relating to Brahmā which will be stated by the author later on [in Sl. 72].

N. B. 4,320,000,000 human years make one ब्राह्म day, and an equal period of time makes a ब्राह्म night. [See I. 72].

Notes.

उषित्वा—वस + क्त्वा ।

परिवत्सरम्—अथन्तसंयोगे द्वितीया । Commentators differ as to the standard in which this परिवत्सर should be taken here, Some say 'human', some 'divine', and some say 'Brāhma' year.

ताभ्यां स शकलाभ्याञ्च दिव भूमिञ्च निर्गमे ।

मध्ये व्योम दिशश्चष्टावर्षां स्थानञ्च शाश्वतम् ॥ १३ ॥

Prose.—सः ताभ्यां शकलाभ्यां (= खण्डाभ्यां) च दिव भूमिं च निर्गमे । मध्ये व्योम, अष्टौ दिशश्च, अर्षां शाश्वतं स्थानं च [निर्गमे] ।

Angali.—अणुर मेहै खण्डस्यवा त्रिनि अर्ध एव प्रथिवो निर्धाय करिषाद्विजेन, एव एतद् अणुर मधो आकाश, अष्ट दिक् एव जलराशिर् अथां मण्डल निर्धाय निष्ठा आधार निर्धाय करिषाद्विजेन ॥ १० ॥

English.—With those two parts [of the egg] he created the heaven and the earth, and, in the middle, the sky, the eight quarters (i.e. points of horizon) and also the fixed abode of the waters. 13.

Kulluka.—ताभ्यां स शकलाभ्यां चित्वादि । 'शकल' खण्डं, ताभ्याम् अण्डशकलाभ्याम् उत्तरेण 'दिव' स्वर्गोक्तम्, अधरेण भुवोक्तम् (1), उभयोर्मध्ये (2) आकाशं, दिशश्च अन्तराकादिग्भिः सह अष्टौ (3), समुद्राख्यम् अपां स्थानं (4) स्थिरं (5) निर्दिष्टवान् ॥ १३ ॥

Kulluka Explained.

1. उत्तरेण दिवं &c.—With the upper (उत्तर) piece he constructed the heaven, and with the lower one he constructed this earth.

2. उभयोर्मध्ये &c.—Between the above two (viz. heaven and earth) he constructed the sky and the eight directions.

3. दिशश्च &c.—The directions (quarters) are eight in all, 4 principal directions (viz., North, East, &c.), and 4 intervening or secondary directions (viz., North-east, South-east, &c.).

4. समुद्राख्यं &c.—By 'the perpetual seat of waters', the 'seas' are meant, N. B. अपां स्थानम् here should rather be taken to mean the *cavities* of the seas. The seas themselves will be mentioned later on in Sl. 24.

5. स्थिरम्—Fixed ; unchangeable.

Notes.

अपां स्थानम्—Medh. takes this to mean 'the region of अन्तरिक्ष' ।

शाश्वतम्—शाश्वत् (अक्षयम्) + अण् । The form शाश्वत though rather ungrammatical, is sanctioned by usage ; शाश्वतिक is the correct form.

उद्भवर्हात्मनश्चैव मनः सदसदात्मकम् ।

मनसं स्यादहङ्कारमभिमन्तारमौश्वरम् ॥ १४ ॥

Prose.—‘ब्रह्मा’ आत्मनः (=परमात्मनः) ‘सकाशात्’ सदसदात्मकं मनः उद्बवर्हं (=उद्बवर्हं) । मनसः ‘प्राक्’ अभिमन्तारम् ईश्वरम् अहङ्कारम् ‘उद्बवर्हं’ ।

Bengali.—‘तुमि’ प्रबान्ना ईहेतु मनुनामक ‘मनः’ श्रुति कश्चिन्नाशिलेन, एवमनःश्रुतेन शून्ये ‘आभि’ एहे अभिमानविशिष्टे अकारात्मकनामक ‘अहङ्कार’ श्रुति कश्चिन्नाशिलेन ॥ १४ ॥

English.—From the Supreme Soul he (Brahman) created the mind which is both existent and non-existent, and before the mind he created Egoism which possesses the function of self-consciousness and is lordly (i.e. competent to do its own work). 14.

Kulluka.—इदानीं सहदादिकस्यैव जगन्निर्माणमिति दर्शयितुं तत्तत्-सृष्टिसाह—उद्भवर्हात्मनश्चैवेत्यादि । ब्रह्मा ‘आत्मनः’ परमात्मनः सकाशात् (१) तेन रूपेण (२) मनः उद्भूतवान्, परमात्मन एव ब्रह्मस्वरूपेण उत्पन्नत्वात् (क) (३) । परमात्मन एव च मनःसृष्टिव्यदात्तदर्शने, न प्रधानात् (४) तथाच श्रुतिः [सुण्डक-२।१।२]—“एतन्माज्जायते प्राणो मनः सर्वेन्द्रियाणि च । खं वायुर्ज्योतिरापः पृथिवी विश्वस्य धारिणी” (ख) (५) ॥ मनश्च श्रुतिसिद्धत्वात् युगपज्ज्ञानानुत्पत्तिविकाचं सत्, अपत्यत्वात् असत् इव (ग) (६) । मनसः “पूर्वम्” (७) अहङ्कारतत्त्वम् अहमित्यभिमानाख्य-कार्थ-युक्तम् (८) ‘ईश्वरं’ स्वकार्यकरणत्वम् (९) ॥ १४ ॥

Kulluka Explained

i. ‘आत्मनः’ परमात्मनः सकाशात्—ब्रह्मा created the things not from himself, but from परमात्मा । [Others would hold that आत्मनः उद्बवर्हं means that Brahman produced the things from his own self].

(क) परमात्मनः एव ब्रह्मस्वरूपेण उत्पन्नत्वात्—not in A. This may be a reader’s note on the expression तेन रूपेण ।

(ख) Some read ज्योतिरापश्च पृथ्वी विश्वस्य धारिणी । This sounds better, but ज्योतिरापः पृथिवी विश्वस्य धारिणी is the reading in the Upanishads which cannot be altered.

(ग) असत् इति—All except A.

2. तेन रूपेण.—In that form, i.e., in the form of Brahmá.
 3. परमात्मनः एव &c.—[This is explanatory of the expression तेन रूपेण which occurs in the previous sentence]. परमात्मा himself appeared in the form of Brahmá.
 4. न प्रधानात्—Not from प्रधान or प्रकृति ।
 5. एतस्मात् &c.—Mundaka Upanishad, 2, 1, 3 ; Kaivalya. 15 ; Náráyana. 1. एतस्मात् refers to परमात्मन् । खस्=इन्द्रियम् । विश्वस्य धारणो—An Adj. to पृथिवी ।

6. मनश्च &c.—(i) मनस् is सत् or existent, as its existence is established by श्रुति, as well as by another proof, viz., the impossibility of *simultaneous* knowledge [of more things than one].

[N. B. We can conceive of only one thing, and not more than one thing, at a time. So, it may be inferred that there is a certain thing which is indispensable for our knowledge at every time. Now that thing is मनस् । Sometimes, of course, we seem to conceive many things simultaneously, but that is an erroneous belief. The real fact is that we conceive those things one after another *so very quickly* that they *appear* to be simultaneous.]

Again, (ii) मनस् is असत्, because it is not perceptible by the senses,

7. मनसः पूर्वम्—N. B. The word पूर्वम् is supplied here by Kull. The plain meaning would have been that he created अहङ्कार from मनस् । But that account would run counter to that of the accepted theories of creation. The Sámkhya philosophy distinctly gives the following order :—प्रकृति—महत्—अहङ्कार—इन्द्रिय (including मनस्)—&c. Hence the ingenious explanation of Kull.

The commentators Nandana and Náráyana, however, take the word मनस् here to be a synonym of महत्तत्त्व in which sense it has been taken by many in I, 74. They further take महान्तम्

आत्मानम् in the next Sloka in the sense of 'Mind' (or the great soul).

8. अहङ्कारवत्त्वम् &c.—The function of the principle of अहङ्कार or Egoism is what is technically called अभिमान i.e. self-consciousness or referring objects to one's *own* self ; e.g., *I go, I feel, &c.*

9. ईश्वरम् &c.—ईश्वर means 'competent to do its own work'.

Notes.

उद्भवहं—उत्—वर्ध् + लिट् शल् । The root वर्ध् is आत्मनेपदी । The proper form in लिट् would be उद्भवहे ; The use of परस्मैपद is an आर्षप्रयोग ।

सन्—Its function is संकल्प—will or volition.

सदसदात्मकम्—सन् चासौ असन् चेति सदसन् । सदसन् आत्मा यस्य तत् सदसदात्मकम्—बहुव्रीहिः । विकल्पेन समासान्तः कप् । For the meaning of the word, see Kull. Expl. 6.

सनसः—प्रसी in connection with the word पूर्वम् [to be understood] by the rule 'अन्यादादितरैर्द्विकृशब्दाच्च तरपदानाद्विभुक्ते' ।

अभिमन्तारम्—अभिमन्ता means that whose function is अभिमान । अभिमान is self-consciousness or subjectivity.

अभिमन्तारम्, ईश्वरम्—Adjectives of अहङ्कारम् ।

महान्तमेव चात्मानं सर्वानि त्रिगुणानि च ।

विषयाणां ग्रहीतृणि शनैः पञ्चेन्द्रियाणि च ॥ १५ ॥

Prose.—[स ब्रह्मा अहङ्कारात् प्राक्] आत्मानं महान्तम् एव, त्रिगुणानि च सर्वानि विषयाणां ग्रहीतृणि पञ्चेन्द्रियाणि च शनैः (= विद्वानसिद्धेन क्रमेण) [उद्भवहे] ।

Bengali.—[अहङ्कारशब्देन गुरुं] तिमि महोपातव ७ [मङ्ग, वनः ७ तमः—एह] त्रिगुणसुक्त सकल पदार्थ शब्दि करियाहिलेन, एवं मयउ विषयैर ग्रहीक पक् ज्ञानेजिम् [एवं पक् कर्मेजिम् ७ पक्तमात्र] क्रमशः शब्दि करियाहिलेन ॥१५॥

English.—And he created also Mahat (महत्) and all things with the three qualities, and, in their, order, the five organs which take cognisance of sensible objects [as well as the five operative senses and the five Tanmātras]. 15.

Kulluka.—सहान्तमेव चात्मानमित्यादि । सहान्तमिति महदाख्य-तत्त्वम् (१) "अहङ्कारात् पूर्व्वे" परमात्मन एव अव्याकृतशक्तिरूप-प्रकृति-संहितात् (२) उद्भूतवान् । आत्मन उत्पन्नत्वात् 'आत्मानम्', आत्मीयकारकत्वाद्वा (ख) (३) । यानि अभिहितानि अभिधास्यन्ते च तानि उत्पत्तिमन्ति 'मर्ष्याणि' (४) सत्त्वरजसमोगुणयुक्तानि, 'विषयाणां' शब्द-स्पर्श-रूप-रस-गन्धानां ग्राहकाणि, 'शनैः' क्रमेण—वेदान्तदर्शनेन (५) । श्रोत्रादीनि "द्वितीयाध्यायवक्तव्यानि" (६) पञ्च बुद्धीन्द्रियाणि, 'च'शब्दात्—पञ्च प्रायादीनि कर्चन्द्रियाणि, शब्द-तन्मात्रादीनि च पञ्च (७), उत्पादितवान् ।

ननु (८), अभिध्यानपूर्व्वकसृष्ट्यभिधानात् वेदान्तसिद्धान्त एव सगौरभिसत इति प्रायुक्तं, तन्न संगच्छते (९), इदानीं महदादिक्रमेण सृष्ट्यभिधानात् ; वेदान्तदर्शने च परमात्मन एव आकाशादिक्रमेण सृष्टिर्लक्षा (ख) (१०) । तथा च तैत्तिरीयोपनिषत् [२.१.१] —"तन्मात्रा एतन्मादात्मन आकाशः सभूतः, आकाशहातुः, वायोरग्निः, अक्षरापः, अङ्गाः पृथिवीति" । उच्यते—प्रकृतिरिति महदादिक्रमेण सृष्टिरिति भगवद्वास्तव्य-दर्शनेऽप्युपपद्यते (११) इति तद्विदो व्याचक्षते (१२) । अव्याकृतम् एव प्रकृतिरिष्यते, तस्य च "सृष्टुम्युत्पत्त्यं" सृष्ट्याद्यकालयोगिरूपं (१३), तदेव महत्तत्त्वं ; ततो बहु स्वामित्यभिमानात्मके (१४) चण्वालययोगित्वम् (१५) अव्याकृतस्य अहङ्कारतत्त्वम् (ग) । तत आकाशादि-पञ्चभूतान्द्र्याणि (घ) क्रमेणोत्पन्नानि पञ्च-तन्मात्राणि (१६), ततस्तेष्वेव एव सूक्ष्मान्युत्पन्नानि पञ्च-सहभूतानि, सूक्ष्मस्थूलक्रमेणैव कार्याद्व्युत्पत्तिनात् इति (ङ) न विरोधः । अव्याकृतगुणत्वेऽपि सत्त्वरजसमां सत्त्वाणि त्रिगुणानौत्युप-पद्यते (१७) । भवतु वा सत्त्वरजस्तनः समतारूपैव मूलप्रकृतिः, भवन्तु च तत्त्वान्तराखेव महदहङ्कार-तन्मात्राणि, तथापि प्रकृतिबुद्ध्यः अनन्या इति मनोः स्वरसः (१८) । यतो वक्ष्यति [मनु-१.०.१६]—"सर्व्वभूतेषु चात्मानं सर्व्वभूतानि चात्मानि" इति । तथा [मनु-१.०.१२५]—"एवं यः सर्व्वभूतेषु पश्यत्यात्मानमात्मना । स सर्व्वसमात्मन्य ब्रह्माभ्यति परं पदम्" ॥ इति ॥ १५ ॥

(क) आत्ममात्रोपकारकत्वात् वा—A.

(ख) वेदान्तदर्शनेन च.....सृष्टिरुक्ता—All except A.

(ग) अव्यापकत्वस्य त्वहङ्कारतत्त्वम्—A. (घ) भूतानि सूक्ष्माणि—A.

(ङ) इति—Omitted in A.

Kulluka Explained.

1. सद्दत्ताख्यतत्त्वम्—The principle of सद्दत्त। N. B. सद्दत्त is another name for बुद्धि or Intellect. Its function is 'thinking'.

2. परमात्मनः एव &c.—From परमात्मन् together with प्रकृति, the latter being identical with अव्याकृत which is a force or energy [as described under Sl. 8. Kull. Expl. 12].

3. आत्मनः उत्पन्नत्वात् &c.—आत्मानं is an adjective to सद्दत्तम्। The principle of सद्दत्त is called आत्मन् in as much as it springs from the आत्मन्, or because it renders service to the आत्मन् or (the Supreme Soul).

4. यानि अभिहितानि &c.—By सर्वाणि is intended everything that *has already been* mentioned to have been produced, and everything that *will be* mentioned later on to be produced.

5. श्रमेण वेदान्तसिद्धेर्न—In the order as given in the Vedānta.

6. द्वितीयाध्याय &c.—To be mentioned in the 2nd Chap. [see II. 90].

7. च शब्दात् &c.—By the particle च [which means 'and'] the five कर्मेणैन्द्रिय, viz., पायु, &c. (पादादीनि), and the five तन्मात्रा are intended to be included. [See Notes].

8. ननु &c.—Kullūka here introduces a discussion as follows :—It has been said above (in Sl. 8) that Manu adheres to the Vedāntic school as regards his theory of creation. But in Slokas 14 and 15 he speaks of the [Sāṃkhya] principles of सद्दत्त, अद्भुतकार, &c., which are not mentioned in the Vedānta. So there seems to be an inconsistency here. In reply to this charge, Kull. says that the existence of these principles may be deduced thus from the Vedānta philosophy of Bhāṭṭa Bhāskara [already referred to under Sl. 8] :—

'The 'अव्याकृत' is identical with the प्रकृति of the Sámkhyas'.

'His proneness or tendency to creation (सृष्ट्यान्ध खत्) is identical with the महत्तत्त्व of the Sámkhyas'.

'His desire of being multiform is identical with the अहङ्कार of the Sámkhyas'.

To be brief, Manu holds the प्रकृति [whatever that may be] to be identical with the अव्याकृत (or सृष्ट्यान्ध) Brahman, no matter whether the extra principles of महत्, अहङ्कार and तन्मात्र are admitted or not. Kull. thus proves Manu to be a वेदान्तिकः ।

N. B. These philosophical Slokas have been variously interpreted by various commentators according to their own philosophical views.

9. तत् न संगच्छति—That does not tally [with this statement.]

10. वेदान्तदर्शने च &c.—In the Vedānta philosophy the creation is clearly in the following order:—परमात्मन्—आकाश—वायु—अग्नि—अप—पृथिवी ।

11. प्रकृतितः &c.—The creation from प्रकृति in the order of महत्, &c., is not inconsistent with the philosophy of Bhagavat Bhāskara (one of the commentators of the Vedānta philosophy).

12. इति तद्विदः व्याचक्षते—This is the opinion of experts of that School.

13. सृष्ट्याद्यकालयोगरूपम्—Connection with the time just preceding creation.

N. B. Time is a constant link between an agent and his deeds. All that we do is done in a particular *time*. So, 'to be prone to do a thing' may be philosophically expressed as 'to be connected with the *time* just preceding that deed'.

14. अभिमानात्मके—The thought 'बहु स्यात्' has in it an element of अभिमान, the subject of the thought being 'I'.

15. क्षणकालयोगित्वम्—See the N. B. under note 13 above.

16. पञ्चभूतसूक्ष्माणि...पञ्चतन्मात्राणि—These two terms are synonymous.

N. B. The सूक्ष्म महाभूत are *gross* things, and the तन्मात्र are those भूत in their minutest forms. The तन्मात्र of the Sāmkhyas are almost identical with, or rather correspond to, the *atoms* of the Naiyāyikas. The only difference between them is that the *atoms* of the Naiyāyikas are *निव्य*; but the तन्मात्र of the Sāmkhyas are *जन्य* (i.e., they are produced from some other thing). The Naiyāyikas do not go beyond atoms; but the Sāmkhyas proceed up to प्रकृति ।

17. अव्याकृतगुणत्वेऽपि &c.—Although the three qualities सत्त्व, रजस् and तमस् are the attributes of the अव्याकृत, yet everything may be said to possess them [in as much as everything is born of the अव्याकृत] ।

18. भवतु वा &c.—Kull. as a strong advocate of the Vedāntic school has all along ingeniously attempted to do away with the प्रकृति [of the Sāmkhyas] by identifying it with a latent force (अव्याकृत) of परमात्मा । Now, he is more plain in his language. He says—Let your प्रकृति be the साम्यावस्था (or equilibrium), as you call it, of the three गुण—सत्त्व, रजस् and तमस्, and let your महत्, अहङ्कार and the तन्मात्र be distinct principles [not to be met with in the Vedānta], still Manu's own opinion (स्वरसः) is that your said प्रकृति is identical (अनन्या) with our Brahman.

Notes.

साधमानस—Adjective of महात्मम् । See Kull. expl. 3.

विशुणानि—तयः गुणा येषां तानि—बहुव्रीहिः ।

विषयाणां यद्दीप्तृणि पङ्केन्द्रियाणि—विषयाणां बोधकानि पञ्च ज्ञानेन्द्रियाणि—The five cognitive senses, viz., चक्षुस्, कर्ण, नासिका, जिह्वा and त्वच ।

च (the last word of the verse)—By 'च' the five कर्मेन्द्रिय and the five तन्मात्र are intended. The कर्मेन्द्रिय or operative senses

are— वाक्, पाणि, पाद, पायु and उपस्थ । The five तन्मात्राः are—आकाश-तन्मात्र (the minutest particle of आकाश), वायु-तन्मात्र, अग्नि-तन्मात्र, अप-तन्मात्र, and पृथिवी-तन्मात्र । These last five are respectively styled also according to their properties, as—शब्द-तन्मात्र, स्पर्श-तन्मात्र, रूप-तन्मात्र, रस-तन्मात्र, and गन्ध-तन्मात्र । For their properties, see Sl. 20.

तेषां त्ववयवान् सूक्ष्मान् षष्ठांशमप्यभिधीयते ।

सन्निवेशात्ममात्रास्तु सर्वं भूतानि निर्भमि ॥ १६ ॥

Prose.—[परमात्मा] अमितीजसां तेषां षष्ठांशं अपि सूक्ष्मान् अवयवान् आत्ममात्रास्तु सन्निवेश्य सर्वं भूतानि निर्भमि ।

Bengali.—[अनन्तकार्यनिर्माण करार] अतिबोधानां सेइ अहकाराणि छद्मरूप अन्न अन्न अन्न अन्न अन्न विकारज महित सन्निवेश्य करार । उनि (परमात्मा) शरीरजननोक्त मनुष्य पदार्थ निर्माण करारिछिलेन । १६ ॥

English.—Having caused the subtle parts of those six of measureless potency to enter into their own transformations he created all things. 16.

Kulluka.—तेषां त्ववयवान् सूक्ष्मानित्यादि । तेषां षष्ठां—पञ्चोक्ताहङ्कारस्य तन्मात्राणाञ्च, ये सूक्ष्माः अवयवाः तान्, आत्ममात्रास्तु—षष्ठां स्वविकारेषु (१) योजयित्वा सनुष्य-तिथ्यक् (२)-स्थावरादीनि सर्वभूतानि परमात्मा (३) निश्चितवान् । तत्र—तन्मात्राणां विकारः पञ्चजहाभूतानि, अहङ्कारस्य इन्द्रियाणि (४) । पृथिव्यादिभूतेषु शरीर-रूपतया परिणतेषु इन्द्रियेषु [च] (क) तन्मात्राहङ्कारयोजनां कृत्वा सकलस्य कार्यजातस्य निर्माणम् (५) । अतएव 'अमितीजसाम्'—अनन्तकार्यनिर्माणेन अतिबोध्यशालिनाम् ॥ १६ ॥

Kulluka Explained.

१. स्वविकारेषु—In their own विकार or transformations.

N. B. These transformations are given by Kull. in the next sentence, viz., तन्मात्राणां विकारः... इन्द्रियाणि—The five Mahá-

(क) इन्द्रियेषु—Omitted in all except Bk and J. But the omission of this word will leave the case of अहङ्कार a blank.

Bhûtas are transformations (i.e. products) of the five तन्मात्रs and the इन्द्रियs are the transformations of अहङ्कार ।

2. तिथ्यैव—Birds and beasts.

3. परमात्मा—Brahma and not Brahmā. [Kull. supplies this word as the nominative of निर्मितवान्] ।

N. B. Kull. holds that these things were produced from ब्रह्म and not from अहङ्कार, but through the agency of the latter. This is expressed by saying that ब्रह्मा created these things *from* ब्रह्म ।

4. तन्मात्राणां विकारः &c.—[See the N. B. under note 1 above].

5. पृथिव्यादिभूतेषु &c.—The creation of everything was made by joining the तन्मात्रs to the gross (शरीररूपतया परिणतेषु) Bhûtas, viz., पृथिवी, &c., and अहङ्कार to the इन्द्रियs.

N. B. It must be admitted that there is some relation between the cause and its effect, the materials and their product. So, to produce the सद्भाभूतs from the तन्मात्रs, and the इन्द्रियs from अहङ्कार, this relation must be brought out. This is expressed by saying that the तन्मात्रs were *joined* to the सद्भाभूतs and अहङ्कार was *joined* to the इन्द्रियs.

Notes.

षण्णाम्—Of the six things—viz., अहङ्कार and the 5 तन्मात्रs.—Kull.

तेषां सृष्ट्यान् अवयवान्=सृष्ट्याणि तानि, because the तन्मात्रs and अहङ्कार are *आ* by themselves.

अमितीजसाम्—अमितम् अोजः तेषां ते अमितीजसः, तेषाम् ; having great potency [as manifested in the creation of things].—Adj. of षण्णाम् ।

सन्निवेशश्च—सम्—नि—विश + णिच् + ल्यप् ।

सर्वभूतानि—All things. The इन्द्रियs also are intended here, as they have indeed a भौतिक aspect.

सर्वभूतानां तिथ्येति—N. B. This Sloka does not purport to describe the actual creation, but simply says that तन्मात्रs and

अहङ्कार are the *materials* for the creation of everything, the *author* of creation being ब्रह्मा as narrated in Slokas 32 and the following ones. Cf. Nandana—"एतानि सर्वभूतोपादानस्य तत्त्वानि त्रयोविधं अत्र विवक्षितम्, न पुनः सृष्टिरित्यवगन्तव्यम्, 'विधा कृत्वा' (Sl. 32) इत्यादिना तस्या वक्ष्यमाणत्वात्" ।

यन्मूल्यं वयवाः सूक्ष्मास्तस्येतान्याश्रयन्ति षट् ।

तस्माच्छरीरमित्याहुस्तस्य मूर्तिं मनोविणः ॥ १७ ॥

Prose.—यत् (= यस्मात्) तस्य (= सप्रकृतिकस्य परमात्मनः) षट् सूक्ष्माः मूल्यं वयवाः इमानि (पूर्वोक्तानि इन्द्रियाणि, वक्ष्यमाणानि च भूतानि) आश्रयन्ति, तस्मात् मनोविणः अस्मिन् मूर्तिं शरीरम् इति आहः ।

Bengali.—येहूँ उँहार (अर्थात् उक्ता) मुर्ति-मन्त्रादिक इत्यत्र अवयव एहै मकल (छूत ओ हेक्तिशक) 'आश्रय' करे (अर्थात् हेतुपन्न करे) एहै निगिद्ध पण्डितगण उँहार मुर्तिके 'शरीर' बनिशो थाकेन ॥ १७ ॥

English.—As these six subtle parts which form his body enter (A'-s'ri) or betake themselves to all forms of creation, therefore the sages call his form शरीर ।

Kulluka. यन्मूल्यं वयवाः सूक्ष्मा इत्यादि । यस्मात् 'मूर्तिः' शरीरं तत्सम्पादका अवयवाः सूक्ष्माः—तन्मावाहङ्काररूपाः षट् (१), तस्य ब्रह्मणः सप्रकृतिकस्य इमानि—वक्ष्यमाणानि भूतानि (२), इन्द्रियाणि च पूर्वोक्तानि (३) ; कार्यत्वेनाश्रयन्ति (४)—तन्मात्रेभ्यो भूतोत्पत्तेः, अहङ्काराच्च इन्द्रियोत्पत्तेः । तथाच पठन्ति [सांख्यकारिका-२२]—"प्रकृतेर्गोहास्ततोऽहङ्कारस्तस्माद्वयव्यं षोडशकः । तस्मादपि षोडशकात् पञ्चम्यः पञ्च भूतानि" (५) ॥ तस्मात् तस्य ब्रह्मणा या 'मूर्तिः' स्वभावाः (६) तां तथा परिणतमिन्द्रियादिशालिनीं, लाक्षाः शरीरमिति वदन्ति । षडाश्रयणात् 'शरीरम्' इति शरीर-निर्व्वचनेनानेन पूर्वोक्तवृत्तिक्रम एव दृढीकृतः (७) ॥ १७ ॥

Kulluka Explained.

१. मूर्तिः शरीरम् &c.—The six minute *particles* forming the frame of the creator, viz., अहङ्कार and the five तन्मात्राः.

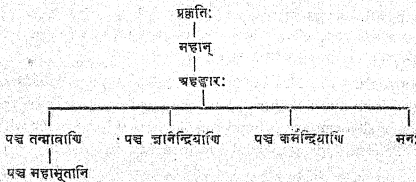
N. B. The creator is ब्रह्म according to Kull., and ब्रह्मा according to others. See the N. B. attached to Kull. Expl. 3 under Sl. 16.

2. वक्ष्यमाणानि भूतानि—The Bhūtas to be mentioned [in Sl. 18].

3. इन्द्रियाणि च पूर्वोक्तानि—The Indriyas already mentioned (in Sl. 15).

4. कार्यत्वेन &c.—Turn themselves into effects, i.e., are transformed into effects [they themselves being the cause].

5. प्रकृतेर्महान् &c.—This is सांख्यकारिका No. 22. प्रकृतेः महान् [जायते], ततः (महतः) अहङ्कारः [जायते], तस्मात् (अहङ्कारात्) षोडशकः गणः (the group consisting of the 16 things, viz., 5 तन्मात्राः, 5 ज्ञानेन्द्रियाः, 5 कर्मेन्द्रियाः and the मनस्) जायते, तस्मादपि षोडशकात् [गणात्] पञ्चभ्यः—तेषां षोडशपदार्थानां 'पञ्चभ्यः' अर्थात् पञ्चतन्मात्रेभ्यः पञ्च भूतानि (जायन्ते) । This is shown in the following table.



6. स्वभावः—स्वस्य भावः, स्वरूपम् इत्यर्थः । It does not mean 'conduct' here.

7. इति शरीरनिर्वचनेन &c.—By this (peculiar) derivation (निर्वचन) of the word शरीर the order of creation as already mentioned is corroborated.

Notes.

यत्=यस्मात् ।

सूर्यं त्रयदाः—सुर्चैः अवयवाः—The particles forming the frame [of बुद्ध्या] ।

इमानि—Objective of आश्रयन्ति ।

शरीरम्—The ordinary meaning of the word शरीरम् is—शरीर्यते
यत् तत् शरीरम्, (शृ—to decay + ईरन्); that which perishes. But
in the case of the Creator—(ब्रह्म, according to Kull. and ब्रह्मा,
according to others), the meaning is—यत् (nom.) भूतानि इन्द्रियाणि
च आश्रयन्ति तत् शरीरम् इति ; (from the root श्रि—to resort to).
सूक्ष्मम्—सूक्ष्म (to prevail) + क्तिन् ।

तदाविशन्ति भूतानि महान्ति सह कर्मभिः ।

मनश्चावयवैः सूक्ष्मैः सर्वभूतकदव्ययम् ॥ १८ ॥

Prose.—महान्ति भूतानि कर्मभिः सह तत् ब्रह्म आविशन्ति । सर्वभूतकत
अव्ययम् मनश्च सूक्ष्मैः, अवयवैः [सह] [तद् आविशन्ति] ।

Bengali.—ग्रहोत्तममूह य य कार्गोर सहित सेई ब्रह्म इहैते उत्पन्न हय ;
मर्कडुतोत्पत्तिर निदान अविनाशि मनो हय अवयवैर सहित (अर्थात् और कार्ग
मर्कडादिर सहित) ताहा इहैते उत्पन्न हय ॥ १८ ॥

English.—The Mahā-bhūtas together with their functions
proceed from him (Brahma), and the mind, too, which is the
creator of all forms and is imperishable, proceeds from him with
its subtle parts (viz. good and bad thoughts. &c.). 18.

Kulluka.—तदाविशन्ति भूतानीत्यादि । पूर्व्वश्लोकी 'तस्य' इति प्रकृतं ब्रह्म
अत्र 'तद्' इति परास्मय्यते (१) । तद् ब्रह्म "शब्दादि-पञ्चतन्मात्रात्मना अवस्थितं" महा-
भूतानि आकाशादीनि आविशन्ति—तैस्यः उत्पद्यन्ते (२), 'सह कर्मभिः' स्वकार्यैः (३) ।
तत्र—आकाशस्य अवकाशदानं कर्म, वायोर्व्यग्रहनं विन्यासरूपं, तेजसः पाकः, अपां
संयहणं—पिण्डीकरणरूपं, पृथिव्या धारणम् (४) "अहङ्कारात्मना अवस्थितं ब्रह्म मनः
आविशति (५)—अहङ्कारादुत्पद्यते इत्यर्थः । 'अवयवैः' स्वकार्यैः—शुभाशुभसङ्ख्य-सुख-
दुःखादिरूपैः (६), सूक्ष्मैः बहिरिन्द्रियागोचरैः, 'सर्वं भूतकत' सर्वोत्पत्तिनिमित्तं—
मनोजन्म-शुभाशुभ-कर्म-प्रभवत्वाज्जगतः (७) । 'अव्ययम्' अविनाशि ॥ १८ ॥

Kulluka Explained.

१. पूर्व्वश्लोकी &c.—By the word तद् here ब्रह्म is intended
which comes from the context (प्रकरण) as being referred to by

the word तद् in the previous Sloka. [The word प्रकृत is an adj. from प्रकरण.] N. B. Kull. always takes ब्रह्म to be the fountain-spring of everything. ब्रह्मा is only his agent.

2. तद् ब्रह्म &c.—तद् ब्रह्म is the objective, and सहान्ति भूतानि is the nominative of आविशन्ति । सहान्ति भूतानि तद् ब्रह्म आविशन्ति is a philosophical expression for सहान्ति भूतानि तस्माद् ब्रह्मणः उत्पद्यन्ते । Thus, 'ब्रह्म in the form of the five तन्मात्र was entered into by the five महाभूत' means that the five महाभूत were produced from ब्रह्म in the form of the five तन्मात्र ।

नेयः (plural) in Kull. refers to the five तन्मात्र. The Mahā-Bhūtas were produced from the तन्मात्र and hence from ब्रह्म, the former being only the modifications of the latter.

3. सह कार्यभिः—[The Mahā-Bhūtas are produced] with their functions.

4. आकाशश्च &c.—

The function of आकाश is space-giving.

That of वायु is motion or arrangement.

.. .., तेजस् .., cooking (or chemical transformation).

.. .., अप् .., aggregating, i.e., mass-making.

.. .., पृथिवी .., receptivity (i.e. containing).

N. B. व्यूहणम् (used by Kull.) = वि - ऊह + ल्युट् । ऊह means 'to argue' ; वि—ऊह means 'to arrange'.

5. ब्रह्म मनः आविशति = मनः (nom) ब्रह्म (obj.) आविशति = मनः ब्रह्मणः उत्पद्यते । Here the word ब्रह्म is used in the sense of अहङ्कार which is nothing but his transformation.

6. शुभाशुभसंकल्प &c.—These being the functions of मनस् ।

7. सर्वभूतकृत् &c.—मनस् is called the producer of all beings, the (creatures of the) world being produced by the good and evil actions originated in the mind.

Notes.

तद्—Obj. of the verb आविशन्ति ।

सहान्ति भूतानि—Nom. of आविशन्ति ।

ମନ:—Nom. of the verb *ଆବିଶନ୍ତି* (to be understood from *ଆବିଶନ୍ତି*) ।

ଅବ୍ୟୟମ୍—ନ *ବ୍ୟୟମ୍* ; imperishable. *ବ୍ୟୟମ୍* = ବି—ଇଂ + ଅପ୍—କର୍ତ୍ତା ।

ତେଷାମିଦନ୍ତୁ ସମାନାଂ ପୁରୁଷାଣାଂ ମହୌଜସାମ୍ ।

ସୂକ୍ଷ୍ମାଭ୍ୟାଂ ମୂର୍ତ୍ତିମାତ୍ରାଭ୍ୟଃ ସମ୍ଭବତ୍ୟବ୍ୟୟାଦ୍ବ୍ୟୟମ୍ ॥ ୧୯ ॥

Prose.—ମହୌଜସାଂ ସମାନାଂ ତେଷାଂ ପୁରୁଷାଣାଂ ସୂକ୍ଷ୍ମାଭ୍ୟଃ ମୂର୍ତ୍ତିମାତ୍ରାଭ୍ୟଃ ଇଦଂ ସମ୍ଭବତି ।
—ଅବ୍ୟୟାତ୍ (=ନାଶଂହିତାତ୍ ବ୍ରହ୍ମଣଃ) ବ୍ୟୟଂ (=ନାଶଶୀଳଂ ଜଗତ୍) [ସମ୍ଭବତି] ।

Bengali.—ବହୁ, ଅହଙ୍କାର ଓ ପଞ୍ଚତମାଜ—ପୁରୁଷୋତ୍ତମ (ଅଥବା ପୁରୁଷେର ଜ୍ଞାନପ୍ରାପ୍ତି) ଏହି ମୂଳତତ୍ତ୍ୱରୂପେ ବହୁତାପ୍ତବ୍ୟ ସମ୍ଭବ ମୂର୍ତ୍ତିରୂପେ ଥିବେ ଏହି ନାମର ଜଗତ୍ ଉତ୍ପତ୍ତି ହୁଏ । ଅବିନାଶର (ପରବ୍ରହ୍ମ) ଥିବେ ନାମର (ଜଗତ୍) ମୁହୂର୍ତ୍ତ ଥିବେ ଥାଏ ॥ ୧୯ ॥

English.—This (world) springs from the subtle body-framing parts of those seven powerful principles relating to Purusha. This perishable (universe) springs from the imperishable (Brahma). 19.

Kulluka.—ତେଷାମିଦନ୍ତୁ ସମାନାମିତ୍ୟାଦି । ତେଷାଂ ପୂର୍ବପ୍ରକ୍ତାନାଂ (କ) (୧) ମହଦହଙ୍କାର-ତନ୍ମାତ୍ରାଣାଂ ମତସଞ୍ଜାକାନାମ୍ । ‘ପୁରୁଷାତ୍’ ଆତ୍ମନଃ ଉତ୍ପତ୍ତିତ୍ୱାତ୍ ତଦାବି-
ଶାନ୍ତତ୍ୱାତ୍ ‘ପୁରୁଷାଣାଂ’ (୨), ‘ମହୌଜସାଂ’ ସ୍ୱକାର୍ଯ୍ୟସମ୍ପାଦନେ ବୀର୍ଯ୍ୟବତୀ, ସୂକ୍ଷ୍ମା ଯା
‘ମୂର୍ତ୍ତିମାତ୍ରାଂ’ ଶରୀରସମ୍ପାଦକଭାଗାଃ ତାଭ୍ୟଃ (୩) ଇଦଂ ଜଗତ୍ ନାମଃ ସମ୍ଭବତ୍ୟବ୍ୟୟାତ୍ (୪)
ଯତ୍ କାର୍ଯ୍ୟଂ ତତ୍ ବିନାଶ—ସ୍ୱକାରଣେ ଲୀୟତେ, କାରଣନ୍ତୁ ସ୍ୱକାର୍ଯ୍ୟାପେକ୍ଷ୍ୟା ‘ସ୍ଥିତ’, ପରମ-
କାରଣନ୍ତୁ ବ୍ରହ୍ମ । ନିତ୍ୟସୁପାକ୍ଷୀୟମ୍ ଇତ୍ୟେତଦ୍ “ଯିତୁମ୍ ଅସମ୍ଭବାଦଃ (୫) ॥ ୧୯ ॥

Kulluka Explained.

୧. ପୂର୍ବପ୍ରକ୍ତାନାମ୍—Those that have already been referred to, i.e., those which come from the context (ପ୍ରକଟଣ) ।

୨. ପୁରୁଷାତ୍ &c.—The 7 things (viz., ମହତ, ଅହଙ୍କାର and the 5 ତନ୍ମାତ୍ରାସ are called ପୁରୁଷ, in as much as they proceed from the ପୁରୁଷ (Supreme Being), and because they are knowable by the ଜ୍ଞାନ or knowledge of the ପୁରୁଷ ।

3. सूक्ष्मा याः &c.—From the subtle (सूक्ष्म) body-framing energies.

4. इदं जगत् नश्वरं स्रज्जवति अनश्वरात्—This perishable world springs from the imperishable (Soul).

5. यत् कार्यं &c.—That which is कार्य (effect) is liable to decay ; i.e., it may be reduced to its cause-form ; [e.g., a pot made of earth, when destroyed, is again reduced to earth ; it remains no longer a pot]. The cause (कारण) may be said to be स्थिर (permanent) in relation to its कार्य . The primal Cause, viz., ब्रह्म is eternal and should be worshipped. To shew this, the last clause of the verse, although a repetition, is introduced here.

Notes.

पुरुषाणाम्—See Kull. Expl. 2.

सूक्ष्मावाः—सूक्ष्मां मावाः—इष्टीतत्पुरुषः ।

आद्याद्यस्य गुणत्वेषामवाप्नोति परः परः ।

यो यो यावतिथ्येषां स स तावद्गुणः स्मृतः ॥ २० ॥

Prose.—एषां परः परः तु आद्याद्यस्य गुणम् अवाप्नोति । एषां यः यश्च यावन्तयः सः सः तावद्गुणः स्मृतः ।

Bengali.—এই [আকাশাদি] পঞ্চমহাভূতের পরপরই পূর্বপূর্বের গুণ প্রাপ্ত হয়, অর্থাৎ ইহাদিগের মধ্যে যে ভূত সৃষ্টিক্রমে সংস্থানীয় তাহার গুণও তাবৎসংখ্যক ॥ ২০ ॥

English.—Of these (five Mahā-Bhūtas) that which succeeds, partakes of the properties of what precedes. [In other words] each one of them is held to possess that number of properties which is indicated by its position [in the sequence of creation]. 20.

Kulluka.—आद्याद्यस्य गुणत्वेषामित्यादि । एवामिति पूर्वतरङ्गाके (क) 'तदात्रियन्ति भूतानि' इत्यत्र भूतानां परामर्शः (1) । तत्र च आकाशादिकरेण उत्पत्तिक्रमः

(क) पूर्वोत्तरङ्गाके—A ; पूर्व एव ङीके—S.

शब्दादिगुणवत्ता च वक्ष्यते (2) । तत्र 'आद्याद्यस्य' आकाशदिः 'गुणं' शब्दादिक, वायुदिः परः परः प्राप्नोति (3) । एतदेव स्पष्टयति यो यः इति (4)—एषां मध्ये यो यः, यावतां पूरणो यावतिथः—'वतीरिथुक्', (5) स स द्वितीयादिः—द्वितीयो द्विगुणः, तृतीयस्त्रिगुणः इत्यवनादिस्त्रिन्वादिभिः स्मृतः (6) । एतेन एतदङ्गं भवति (7)—आकाशस्य शब्दो गुणः, वायोः शब्दस्य र्शो, तेजसः शब्दस्य स्पर्शपाणि, श्रृंषां शब्दस्य शब्दपरसाः, भूमेः शब्दस्य रूढपरसगत्याः (8) ।

अत्र यद्यपि "नित्यवौक्ष्योः" इति विश्वेवनेन 'आद्याद्यस्य' इति प्राप्तं, तथापि स्मृतोनां कृन्दः समानविषयत्वात् "सुपां स लुक्" इति प्रथमाद्यस्य सुपलुक्, तेन 'आद्याद्यस्य' इति रूपसिद्धिः (9) ॥ २० ॥

Kulluka Explained.

1. एवाम् इति &c.—By एवाम् the Bhûtas mentioned in the Sloka preceding the previous one are referred to. [पदञ्चोक्त is the preceding Sloka, and पूर्वतरङ्गोक्त is the Sloka preceding the previous one, i.e., Sl. 18. परामर्श means reference].

2. वक्ष्यते—Will be said (viz., in I. 75—78.)

3. आद्याद्यस्य &c.—Of those (Elements) [as enumerated in the list] each succeeding one partakes of the qualities of the preceding (Element).

4. एतदेव &c.—This is more clearly put in the next sentence—यो यः &c.

5. यावतां पूरणः &c.—यावतिथि is the पूरण of यावत्, as [चतुर्थं is the पूरण of चतुर्, पञ्चमं of पञ्चन्, षष्ठं of षष्, and so on]. The rule is "वतीरिथुक्" । [See Notes].

6. एषां मध्ये &c.—Thus आकाश which stands *first* in the list has only *one* property ; वायु, occupying the *second* place in the list, has its own property and that of the preceding Element (viz. आकाश), and thus *two* properties in all, and so on. [For the list referred to see I. 75—78.]

7. एतेन एतदङ्गं भवति—This amounts to saying the following.

8. आकाशश्च शब्दो गुणः &c.—

The property of आकाश is ...	...	<u>शब्द</u>
The properties of वायु are ...	...	<u>स्पर्श</u> and ,,
„ „ „ तेजस् „ ...	...	<u>रूप</u> „ „
„ „ „ जल „ ...	...	<u>रस</u> „ „ „
„ „ „ पृथिवी „ ...	...	<u>गन्ध</u> „ „ „ „

N. B. The underlined property, in each case, is the special property. [Cf. I. 75-78.]

9. यद्यपि &c.—Although आद्यस्य आद्यस्य would be the proper form, the word आद्यस्य being repeated by the rule नित्यबौध्दोः, yet Smṛiti being of the nature of Veda (कृन्दस्) the विभक्ति of the first आद्यस्य is elided by the Vedic rule “सुप् सु लुक् &c.” and we get the form आद्याद्यस्य ।

[The rule ‘नित्यबौध्दोः’ means that a word is reduplicated when the sense of repetition is meant. नित्य means repetition in case of तिङन्त words, and बौध्दा means repetition in case of सुबन्त words].

[The rule ‘सुप् सु लुक् पूर्वसवर्ण &c.’ means that in the Vedas all the सुप् (i. e. विभक्तिस) may take the form सु (प्रथमायाः एकवचनम्), or an elision (लुक्), or a repetition of the preceding vowel, and so on].

Notes.

आद्याद्यस्य=आद्यस्य आद्यस्य, the विभक्ति in the first member being elided here as a Vedic irregularity. See Kull. Expl. 9

परः परः—परः परः is to be distinguished from परस्पर the latter form being used in the sense of कर्मस्वतिष्ठार (reciprocity of action).

यावत्तयः—यावत् + डट् (पूरणाय) with the augment इद्युक् । Of डट् only अ remains.

शब्दादिगुणवत्ता च वक्ष्यते (2) । तत्र 'आद्याद्यस्य' आकाशदिः 'गुणः' शब्दादिकं, वायादिः परः परः प्राप्नोति (3) । एतदेव स्पष्टयति यो यः इति (4)—एषां मध्ये यो यः, यावतां पूरणो यावतियः—'वतोऽरिष्टुक', (5) स स द्वितीयादिः—द्वितीयो द्विगुणः, तृतीयस्त्रिगुणः इत्येवमादिसंख्यादिभिः स्मृतः (6) । एतेन एतदुक्तं भवति (7)—आकाशस्य शब्दो गुणः, वायाः शब्दस्य र्शो, तेजसः शब्दस्य शब्दाणि, अेषां शब्दस्य रूपा- रसाः, भूतेः शब्दस्य रूपापरसंख्याः (8) ।

अत्र यद्यपि "नित्यवीक्ष्योः" इति द्विवचनेन 'आद्यास्य आद्यास्य' इति प्राप्तं, तथापि स्मृतोनां ह्रन्तःसमानविषयत्वात् "सुपां स लुक्" इति प्रथमाद्यास्य सुपलुक्, तेन 'आद्याद्यस्य' इति रूपमिष्टिः (9) ॥ २० ॥

Kulluka Explained.

1. एषाम् इति &c.—By एषाम् the Bhûtas mentioned in the Sloka preceding the previous one are referred to. [एवंश्लोक is the preceding Sloka, and पूर्वतरश्लोक is the Sloka preceding the previous one, i.e., Sl. 18. परामर्श means reference].

2. वक्ष्यते—Will be said (viz., in I. 75—78.)

3. आद्याद्यस्य &c.—Of those (Elements) [as enumerated in the list] each succeeding one partakes of the qualities of the preceding (Element).

4. एतदेव &c.—This is more clearly put in the next sentence—यो यः &c.

5. यावतां पूरणः &c.—यावतिय is the पूरण of यावत्, as [चतुर्थ is the पूरण of चतुर्, पञ्चम of पञ्चन्, षष्ठ of षष्, and so on]. The rule is "वतोऽरिष्टुक" । [See Notes].

6. एषां मध्ये &c.—Thus आकाश which stands *first* in the list has only *one* property ; वायु, occupying the *second* place in the list, has its own property and that of the preceding Element (viz. आकाश), and thus *two* properties in all, and so on. [For the list referred to see I. 75—78.]

7. एतेन एतदुक्तं भवति—This amounts to saying the following.

8. आकाशस्य शब्दो गुणः &c.—

The property of आकाश is ...	...	<u>शब्द</u>
The properties of वायु are ...	...	<u>स्पर्श</u> and „
„ „ „ तेजस् „ ...	...	<u>रूप</u> „ „
„ „ „ जल „ ...	<u>रस</u>	„ „ „
„ „ „ पृथिवी „ ...	<u>गन्ध</u>	„ „ „ „

N. B. The underlined property, in each case, is the special property. [Cf. I. 75-78.]

9. यद्यपि &c.—Although आद्यस्य आद्यस्य would be the proper form, the word आद्यस्य being repeated by the rule नित्यवृत्तयोः, yet Smṛiti being of the nature of Veda (ऋन्दस्) the विभक्ति of the first आद्यस्य is elided by the Vedic rule “सुप्तां सु लुक् &c.” and we get the form आद्याद्यस्य ।

[The rule ‘नित्यवृत्तयोः’ means that a word is reduplicated when the sense of repetition is meant. नित्य means repetition in case of तिङन्त words, and वृत्ता means repetition in case of सुवन्त words].

[The rule “सुप्तां सु लुक् पूर्वसवर्ण &c.” means that in the Vedas all the सुप् (i. e. विभक्तिः) may take the form सु (प्रथमायाः एकवचनम्), or an elision (लुक्), or a repetition of the preceding vowel, and so on].

Notes.

आद्याद्यस्य=आद्यस्य आद्यस्य, the विभक्ति in the first member being elided here as a Vedic irregularity. See Kull. Expl. 9

परः परः—परः परः is to be distinguished from परस्पर the latter form being used in the sense of कर्मस्वतन्त्रता (reciprocity of action).

यावत्तिथिः—यावत् + डट् (पूरणार्थ) with the augment इयुक् । Of डट्, only च remains.

सर्वेषान्तु स नामानि कर्माणि च पृथक् पृथक् ।

वेदशब्देभ्य एवादौ पृथक् संस्थाश्च निर्ममे ॥ २१ ॥

Prose.—सः (= हिरण्यगर्भरूपेण अवस्थितः परमात्मा) आदौ (= मृत्यादौ) सर्वेषां तु पृथक् पृथक् नामानि, कर्माणि च, पृथक् संस्थाः च, वेदशब्देभ्यः एव निर्ममे ।

Bengali.—शिवबाभुङ्कण अवस्थित पदमात्मा कल्लप्रान्ताख वेद शब्देत मगख पदार्थत पृथक् पृथक् नाम, पृथक् पृथक् कर्म एव पृथक् पृथक् वाचयान विधान करिषाछिलन ॥ २१ ॥

English.—He, in the beginning, [having known] from the words of the Vedas, assigned the names and functions of all beings and also their several conditions. 21.

Kulluka.—सर्वेषान्तु स नामानीत्यादि । स परमात्मा "हिरण्यगर्भरूपेणावस्थितः," सर्वेषां नामानि—माजातिर्गौरिति, अश्वजातिरश्व इति ; कर्माणि—ब्राह्मणस्य अध्ययनादीनि, क्षत्रियस्य प्रजारवादीनि ; पृथक् पृथक्—यस्य पूर्वकल्पे यान्यभूवन् (1) । 'आदौ' मृत्यादौ वेदशब्देभ्य एव अवगम्य निर्मितवान् । भगवता व्यासेनापि ब्रह्म-सौमसायां वेदपूर्विका एव जगत्सृष्ट्युत्पादिता (2) । तथाच शारौरकसूत्रं [१।३।२८] 'शब्दे इति चेत् न, अतः प्रभवान् प्रत्यक्षानुमानाभ्याम्' (3) । अत्रार्थः—देवतानां विग्रहवत्त्वं वैदिके वस्त्रादिशब्दे देवतावाचिनि विरोधः स्यात्, (4) वेदस्य आदिन प्रसङ्गादिति चेत्, नास्ति विरोधः । कस्मात् ? 'अतः' शब्दात् एव जगतः 'प्रभवान्' स्रज्पत्तेः (5) । प्रलयकालेऽपि परमात्मनि सूत्ररूपेण वेदराशिः स्थितः, स इह कल्पादौ हिरण्यगर्भस्य-परमात्मन एव प्रथमदेहिसूत्रः—मनांम अवस्थान्तरसनापन्नः सुषुप्त-प्रबुद्धस्य इव प्रादुर्भवति, तेन प्रदोषस्थानोयेन सुर-नर-तर्ह्यगादि-प्रविभक्तं जगत् अभिधेयसूत्रं निर्मितमिति (6) । कथमिदं गम्यते ? प्रत्यक्षानुमानाभ्याम्—श्रुतिस्मृत्यामित्यत्र (7) । 'प्रत्यक्षं' श्रुतिः अनपेक्षत्वात्, 'अनुमानं' स्मृतः अनुमानमान-श्रुति-सापेक्षत्वात् (8) । तथाच श्रुतिः—(क) "एत इति वेदमप्यतद्देवानसृजत, असृयमाति मनुष्यान्, इन्द्रवः इति पितॄन्, तिरःपवित्रमिति यजान्, आशव इति स्तोत्रं, विश्वानीति शस्त्रम्, अग्निमीभगेत्याद्याः प्रजाः" (9) इति । स्मृतिस्तु—"सर्वेषान्तु स नामानि" इत्यादिका मन्वादिप्रणीतैव । 'पृथक् संस्थाश्च' इति लौकिकाश्च व्यवस्थाः—ऋक्षाण्यस्य घटनिर्माणा, कुविन्दस्य पट-निर्माणाश्च इत्यादिकाः (10) विभागिनो निर्मितवान् ॥ २१ ॥

(क) The श्रुति which follows is hopelessly corrupt in all the versions. The correct reading is given above.

Argument.

Manu says that the Creator fixed the names and functions of things as found in the Vedas. The Vedas being eternal and the cycle of creation also being eternal, it follows that all these things that we behold did exist in the previous creations. They can be known from the Vedas which being eternal do not perish at the time of प्रलय. To support this view Kull. quotes a Sûtra from the Vedânta philosophy of Vyâsa, and proves that Vyâsa also, on the ground of सृति and श्रुति, held that in creating each of the things on earth, the Creator first gave it a name, and then he created it. In other words, each creation is preceded by a शब्द. Kull. then goes on to quote a specimen of सृति referred to in the said Vedânta-Sûtra. As for the श्रुति referred to in the Sûtra, Kull. does not go farther, but refers to the present Sloka of Manu as an instance in point.*

Kulluka Explained.

1. यस्य पूर्वकल्ये &c.—N. B. It should always be borne in mind that the *cycle* of creation is eternal.

2. भगवता व्यसिनापि &c.—That the creation of the world was preceded by *words* as known from the Vedas is established by the Venerable Vyâsa also in his Vedânta philosophy (ब्रह्मसोमनामा) [as distinguished from the कर्मसोमनामा of जैमिनि].

3. शब्दे ऽति चित् &c.—This is Vedânta-Sûtra 1.3.28.

The word सन्मवात् in the Vedânta-Sûtra “तदपश्येपि वादरायणः सन्मवात्” (१।३।२६) referred to under Manu, I. 4. presupposes that gods also have their corporeal forms. Now, an objection will be raised that if the gods are endowed with corporeal bodies then how can they attend numerous sacrifices by numerous worshippers at one and the same time. To meet

the above objection comes the next Sūtra “विरोधः कर्मणि इति चेत्, न, अनेकप्रतिपत्तेर्दृशनात्” (१।३।२७) which may be translated as follows :—

‘If [it be said that the corporeal individuality of the gods involves] a contradiction to [sacrificial] works, we deny it by supposing that the gods can assume *several* forms at one and the same time’.

Then the विवादिन् would raise a fresh objection thus :—
Very well, I am convinced that there would be no objection as regards कर्म, i.e., [attending] sacrifices, but a contradiction will result in respect of *words* in the following way :—

The authoritativeness of the Veda is proved on the ground of an *eternal* connection between the Vedic words and their significations. Now, if this connection is to be eternal, the words themselves must also be eternal. But if the gods have corporeal bodies, i.e., if they have their beginnings, then they must have their ends also. In other words, the gods are mortal beings like us. If the gods are mortal the words denoting them, e.g., Vasu, Indra, &c., cannot be eternal. Hence, the Veda is *not* eternal.

Bādarāyana (Vyāsa) meets the above objection with the Sūtra “शब्द इति चेत्” &c. which may be translated thus :—

‘If it be said that a contradiction will result in respect of *words*, we refute this objection on the ground that the world originates from *words*, as is shown by प्रत्यक्ष, i.e., Scripture, and अनुमान, i.e., Smṛiti.

The commentator S’āṃkara supplies the arguments here as follows :—

A particular deity, e.g., Vasu, Indra, &c., may be mortal but the word which denotes not any particular individual but the *species* (जाति) can yet be eternal. Thus, all cows are mortal, but their species is eternal. Similarly, the Veda (which is nothing but words) is eternal.

4. विरोधः स्यात्—[विरोधः = वेदस्य निव्यतायाः विरोधः] ।

5. शब्दादेव &c.—Because the world is produced from words ; i.e., the production of everything in this world is preceded by (Vedic) words occurring in the mind of the Creator.

6. प्रलयकालेऽपि &c.—In the time of प्रलय the Veda remained as a मञ्जु thing in the परमात्मा । That Veda now in the beginning of the present कल्प (कल्प = a day of ब्रह्मा = the duration of a world) appears unchanged in the mind of हिरण्यगर्भ who is the first created form of परमात्मा The Veda acts like a light with the help of which Hiranyagarbha creates the world composed of gods, men and lower animals, &c.

7. कथमिदं &c.—How is it known ? Ans. From प्रत्यक्ष i.e., श्रुति, and अनुमान i.e., स्मृति (from which श्रुति is *inferred*).

8. प्रत्यक्षं &c.—श्रुति is meant by the word प्रत्यक्ष as its authority comes *direct* ; and स्मृति is meant by the word अनुमान as its authority comes not directly but through the Vedas, some Vedic texts being required to be *inferred* in support of the Smriti, in case no direct श्रुति is available.

9. एते इति है &c.—Prajāpati created the देव by first uttering that these are so (एते) viz. देवः.

He created the मनुष्य by first uttering the word असृग्म् [असृग् कथिर', तत्प्रधाने देहि रमते इति असृग्म् मनुष्यः] ।

He created the पित्र (who live in the इन्द्रमण्डल) by uttering the word इन्द्रः .

He created the गृह्य (certain implements used in Vedic sacrifices to pour down the Soma-juice) by uttering तिरःपविवम् । [पविव' (सोमं) स्वस्य अन्तः तिरस्कराति इति ।]

He created the स्रोतव by uttering the word आशवः [those which pervade the Riks—from the root अश 'to pervade'].

He created the शस्त्र by uttering the word विश्वानि [स्रोतानलकं प्रयोगं विशन्ति इति विश्वानि] ।

[A शस्त्र is a Rig-vedic prayer, as distinguished from a स्तोत्र which belongs to the Sāma-veda].

He created other issue by uttering the word अभिसौमगा ।
(सर्व भौमाययुक्ताः अभिसौमगाः ।)

N. B. The above is a quotation from the Chhándogya Brāhmaṇa, and is based on the following Rik :—

एते अल्लशमिन्दवस्तिरःपवितनाशवः ।

विश्वान्वभिसौमगाः ॥ Rig-veda, IX. 62. 1.

10. इष्टकंस्थाः &c. — By इष्टकंस्थाः are meant the conditions or ordinations relating to every-day life ; e.g. a potter should make pots, a weaver cloths, and so forth.

Notes.

वेदशब्देभ्यः—वेदा एव शब्दाः, वेदानां शब्दाः, तैस्यः । वेदशब्देभ्यः = वेदशब्देभ्यः अवगम्य—Kull. 'अवगम्य' अपादाने प्रसी । इति लुप्तक्रियायाः 'ध्रुवम् अपायि अपादानम्' । Here the अपाय (separation) is not physical, but mental (बुद्धिक्रम) । Or, वेदशब्देभ्यः = वेदशब्दान् आश्रित्य or व्याख्येय—ल्यब्लोपे पञ्चमी ।

आदौ = सृष्ट्यादौ ; in the beginning of creation. It should be remembered that, strictly speaking, the creation has no beginning, its cycle being eternal. Here, however, the word आदि has been used in a narrower sense, viz., in relation to the particular Kalpa that may come under consideration.

रंस्थाः—सं—स्था + अङ्—भावे । संस्थाः = संस्थानानि । Kull. takes it in the sense of 'ordinations' ; but some take it in the sense of 'forms' or 'shapes'.

This word together with the words नामानि and कर्माणि are the objects of the verb निर्यमि ।

कर्मात्मनाञ्च देवानां सोऽसृजत् प्राणिनां प्रभुः ।

माध्यानाञ्च गणं सृष्ट्वा यज्ञञ्चैव सनातनम् ॥ २२ ॥

Prose.—सः प्रभुः कर्मात्मनां प्राणिनां च देवानां [गणं], माध्यानां च सृष्ट्वा गणं सनातनं यज्ञं च एव असृजत् ।

Bengali.—সেই প্রভৃ ব্রহ্মা কৰ্ম্মাদিক দেবগণ, প্রাপবৃত্ত দেবগণ, সাধাবিগের
হৃদয় গণ ও সনাতন বজ্র সৃষ্টি করিলেন ॥ ২২ ॥

English.—And the Lord created the different groups of those deities who have breath and of those whose nature is action, and the subtle groups of the Sādhyas, and the eternal sacrifice. 21.

Kulluka.—কৰ্ম্মাত্মনাম্ দেবানামিত্যাদি। স ব্রহ্মা দেবানাং
গণমসৃজত্ (ক)। প্রাণিনাম্ ইন্দ্রাদীনাং, কৰ্ম্মাণি 'আত্মা' স্বভাবী যিষাং তিপ্রাম্
প্রাণিনাঞ্চ—গবাদীনাং (খ) দেবানাম্, সাধ্যানাঞ্চ দেববিশিষ্টানাং সমূহং, যজ্ঞাঞ্চ
জ্যোতিষ্টোমাদিকং "কল্যান্তরৈষি (গ) অনুনীযমানত্বাৎ (ঘ)" নিত্যম্ (১)। সাধ্যানাঞ্চ
গণস্য প্রথমবচনং সূক্ষ্মত্বাৎ (২) ॥ ২২ ॥

Kulluka Explained.

1. কল্যান্তরৈষি &c.—The যজ্ঞস are called সনাতন as their existence can be inferred in the previous Kalpas. [It should be remembered that the *cycle* of creation is eternal. The যজ্ঞস which we find in this Kalpa were certainly performed in the previous Kalpas also].

2. সাধ্যানাঞ্চ &c.—The সাধ্যস [who are but a special class of gods and therefore included in the general name দেবানাম] are mentioned separately on account of their subtle (নক্ষ) nature. [See Notes.]

Notes.

প্রাণিনাং দেবানাং, কল্যান্তরৈষি দেবানাম্—The দেবস are of two kinds :—

(i) প্রাণিনাং দেবস; and (ii) কল্যান্তরৈষি দেবস;।

(i) প্রাণিনাং, দেবস; are those that are endowed with lives.

(ক) গণমসৃজত্—Omitted in J, Bg and Bk. They read the word গণ before সমূহম্ below.

(খ) প্রাণিনাঞ্চ গবাদীনাং—S. (গ) কল্যান্তরৈষি—All except A.

(ঘ) অনুনীযমানত্বাৎ—P

(ii) कर्मात्मानः (i.e. अप्राणिनः) देवाः are those that are not endowed with lives, but help a good deal in the performance (कर्म्म) of sacrifices; these are यावन्, &c. [यावन् प्रथमैकवचने यावा) = a piece of stone, e.g. for pressing the Soma plant.] N. B. Implements used in sacrifices are regarded to have some divine character.

N. B. Kull. takes कर्मात्मानम् and प्राणिनाम् as adjectives qualifying देवानाम्, and सूक्तं गणम् with साध्यानाम् only. Gangādhara takes प्राणिनाम् separately, and सूक्तं गणम् with all the three words—देवानाम्, प्राणिनाम् and साध्यानाम्।

साध्यानाम्—The Sādhyas are a class of gods. They are the issue of वसु and साध्या (a daughter of दक्ष), and are 12 in number. Here a question arises. The देवस have already been mentioned. The Sādhyas are but a class of the देवस. Then why are they specially mentioned? Kull.'s answer, following Medh. and Gov., is that they are specially mentioned on account of their सूक्तत्व। But what this सूक्तत्व consists in is not at all clear. Medh. assigns an alternative cause—भेदेन उपादानम् अहविर्भाक्त्वात् तेषां, स्तुतिभाजः एव ते केवलम्।

सनातनम्—सना + टाल् (तुट् च आगसः)। For why the यज्ञस are called सनातन see Kull. Expl. 1. – Sl. 21.

अग्निवायुरविभ्यस्तु त्रयं ब्रह्म सनातनम्।

दुदाह यज्ञसिद्धार्थसृग्यजुःसाम-लक्षणम् ॥ २३ ॥

Prose.—[स ब्रह्मा] यज्ञसिद्धार्थम् सृग्यजुःसाम-लक्षणं सनातनं त्रयं ब्रह्म अग्निवायुरविभ्यः तु दुदाह।

Bengali.—ब्रह्मा यज्ञसिद्धिनिमित्तं त्रयं यज्ञः ओ साम संलक्ष्य सनातनं वेदत्रयं अग्नि, वायु एवं रवि इहेते दोहनं करिग्राहिलेन ॥ २३ ॥

English.—For the performance of sacrifices he milked out the three eternal Vedas, viz. Rik, Yajuh and Sāma from Agni, Vāyu and Ravi [respectively]. 23.

Kulluka.—अग्निवायुरविव्यस्त्रित्वादि । ब्रह्मा (क) (१) ऋ० यजुः सामरुजं
वेदवयम् अग्निवायुरविव्यः आकृष्टवान्, 'सनातनं' नित्यम् । वेदाऽपौरुषेयः पक्षः (२)
एव सनोरभिमतः—ऋक्कल्पे ये वेदाः ते एव परमात्मसूक्तैर्ब्रह्मणः सञ्जेष्य
सन्त्याहृदाः, तानेव कल्पादौ (३) अग्नि-वायु-रविव्यः आचकर्षन् । श्रौतस्मृत्यमर्थो न
शङ्कनीयः (४) तथाच श्रुतिः—[शतपथ, १०।८.५।१] "अग्नेर्हव्ये देः, वायार्हेजुर्वंदः,
आदित्यात् सामवेदः" इति । आकर्षणार्थत्वाद्दृष्टिपातोः नाग्निवायुरवीणाम्
अकथितकर्षता, किन्तु अपादानत्वे (५) । यज्ञसिद्धार्थं—वयौ-सम्पाद्यत्वात् यज्ञानाम्
(६) । आपीनस्थ-चौरवत् विद्यमानानामेव वेदानाम् अभिव्यक्तिप्रदर्शनार्थम् आकर्षण-
वाचको गौणी दुहिः प्रयुक्तः (७) ॥ २३ ॥

Kulluka Explained.

1. ब्रह्मा—[This is the nom. supplied by the commentator.]
2. वेदाऽपौरुषेयत्वपक्षः—The doctrine that the Vedas are
अपौरुषेय i.e. eternal.

3. कल्पादौ—At the beginning of the कल्प ।

N. B. कल्प means a day (not night) of Brahmā which is
the duration of a world = 432 million years of mortals. The
present Kalpa is that of वृतवराह । Each Kalp is divided
into 14 parts, each of which being presided over by a Manu is
called a मन्वन्तर [for which see I. 80].

4. श्रौतः &c.—The truth of this statement which follows
from the Vedas should not be questioned.

5. आकर्षणार्थत्वात् &c.—The words अग्नि, वायु and रवि are here
used as clear अपादानः ; they could not be used as indirect
objects (अकथित-कर्त्रे) inasmuch as the root दुह here does not
mean 'to milk' but 'to extract' simply.

6. वयौ-सम्पाद्यत्वात् यज्ञानाम् = यज्ञानां वेद-सम्पाद्यत्वात्—As the Yajnas
are to be performed with the help of the Vedas (वयौ) ।

7. आपीनस्थ-चौरवत् &c.—The root दुह (lit. to 'milk') has
been used here, although in the secondary sense of 'to extract',
to show that the Vedas (which were produced by ब्रह्मा) had

been *already existing* just like milk (क्षीर) which already exists in the udder (आधौन) of the cow.

Notes.

तयस्—वि + अयच् । Three things taken collectively. With the affix तयप् the form would be त्रितयस् ।

ब्रह्म—वेदस्—ः वा ; obj. of दृष्टोद् ।

यज्ञसिद्धयस—यज्ञसिद्धौ इदम् इति निम्नसमासः । For the meaning, see Kull. expl. 6.

ऋग्यजुःसाम-वचनाम्—ऋक् च यजुश्च साम च ऋग्यजुःसामानि, तानि वचनाम् (= संज्ञा) यस्य वचनम् । Adj. of ब्रह्म ।

N. B. To Pandit Umeshchandra Gupta Vidyaratna, the veteran Vedic scholar from the historian's standpoint and author of 'मानवेन आग्नि इत्यङ्गि', &c., we owe the startling but quite rational theory that the names अग्नि, वायु and रवि, &c., are used in the Vedas as double characters. In some places they are proper names, and in some places they represent the respective forces of nature (viz., the fire, the air and the sun). The said scholar would interpret the present passage to mean that, at the command of ब्रह्मा, the person Agni compiled the Rigveda, the person Vāyu compiled the Yajurveda, and the person Ravi compiled the Sāmaveda. The said Pandit also tells us that Agni was the guide in our migration from स्वर्लोक to मूर्तलोक, and that he was the ruler of the first अमृत or Tibet, Vāyu was the son-in-law of त्वष्टृ, and he settled in भुवर्लोक which designates Persia, Turkey and Afghanistan. Ravi was a younger brother of सुरज्येष्ठ ब्रह्मा (धाता) and the father of सावर्णि Manu. He was an inhabitant of स्वर्लोक or Mengolia.

It should be noted, however, that in some Mantras the double functions are found to be intermixed, but the Pandit would attribute that intermixture of functions to the

confusion (1) of conceptions on the part of the Rishis by whom those Mantras were composed.

कालं कालविभक्तौश्च नक्षत्राणि ग्रहांस्तथा ।

सरितः सागरान् शैलान् समानि विषमाणि च ॥ २४ ॥

Prose—[सः] इभाः प्रजाः सृष्टुम् इच्छन् कालं कालविभक्तौः च नक्षत्राणि तथा ग्रहान् सरितः सागरान् शैलान्, समानि विषमाणि च [ससर्ज] ।

Bengali.—[ब्रह्मा] काल, कालविभाग, नक्षत्र, ग्रह, गरिः, मास, शैल, नदी, समान, विषमभूमि [सृष्टि करिषाछिजन] ॥ २४ ॥

English.—[He created] time and the divisions of time, the stars and the planets, the rivers and the oceans, the hills, plains and uneven ground. 24.

Kulluka.—कालं कालविभक्तौश्चेत्यादि । अत्र, 'ससर्ज' इत्युत्तरश्लोकवर्तिनी (1) क्रिया सम्बध्यते । आदित्यादिक्रियाप्रचयरूपं 'काल' (2), 'कालविभक्तौः' माससंख्यायाः (3), 'नक्षत्राणि' ज्योतिषादीनि (4), 'ग्रहान्' सूर्यादीन्, 'सरितः' नदीः, 'सागरान्' समुद्रान्, 'शैलान्' पर्वतान्, 'समानि' समस्थानानि (5), विषमाणि उन्नतौचदवाण (6) ॥ २४ ॥

Kulluka Explained.

1. उत्तरश्लोकवर्तिनी—Occurring in the next Sloka.
2. आदित्यादि &c.—काल means the sum-total (प्रचय) of the activities (i.e. motion) of the sun, &c.
3. कालविभक्तौः &c.—The divisions of time, viz., मास, ऋतु, अयन (i.e. half-year), &c.
4. नक्षत्राणि &c.—The नक्षत्रs are ज्योतिषा, &c., which are 27 in number.
5. समानि &c.—समानि means 'even lands'.
6. विषमाणि &c.—विषमाणि means 'uneven lands'.

Notes.

ग्रहान्—ग्रह्णाति इति ग्रहः ; ग्रह + अच्—कर्तृणि । In the sense of a particular जलचर animal the form is ग्रह् with the affix ण ।

सरितः—सृ + इति (चौष्पादिकः) = सरित्, रथा बहुवचने ।

All the principal words in this Sloka are in रथा विभक्ति । They are objectives of the verb ससर्ज which occurs in the next Sloka.

तपो वाचं रतिञ्चैव कामञ्च क्रोधमेव च ।

सृष्टिं ससर्जं चैवेमां सृष्टामिच्छन्निमाः प्रजाः ॥ २५ ॥

Prose.—[सः] इमाः प्रजाः सटुम् इच्छन् तपः वाचं रतिं चैव कामं च क्रोधम् एव च—इमां सृष्टिं चैव ससर्जं ।

Bengali.—[उक्ता] [वक्ष्यामि] अस्माकं सृष्टिं करिजे ऐच्छूक ईश्या तपस्या, वाचा, मत्तोष, काम, क्रोध ईत्यादि वर्तमानलोकात् ७ पूर्वलोकात् वस्तुमग्न सृष्टि करिशा-छिलेन ॥ २५ ॥

English.—Desirous of creating (all these) he created austerities, speech, pleasure, desire and anger [as well as those mentioned in the foregoing Sloka]. 25.

Kulluka.—तपो वाचमित्यादि । 'तपः' प्राजापत्यादि (१), 'वाचं' वाणी, 'रतिं' चेतःपरिताप, 'कामम्' इच्छा, 'क्रोध' चेतोविकारम्, 'इमां' एतच्छ्रुत्वाक्तां पूर्वश्रुत्वाक्ताञ्च सृष्टिं चकार । सृज्यते इति सृष्टिः—कर्मणि क्तिन् । 'इमाः प्रजाः' वक्ष्यमाणाः देवादिकाः कर्तुमिच्छन् ॥ २५ ॥

Kulluka Explained.

१. तपः &c.—तपः, e.g., प्राजापत्य, &c. [The other well known penances are चान्द्रायण, पराक, सान्त्वन, &c.—the last two will be found to have been referred to in Uttara-Rāmacharita, Act IV.].

Notes.

सृष्टिं ससर्जं—सृज्यते इति सृष्टिः—सृज + क्तिन्—कर्मणि; things created. तां ससर्जं—Kull.

Medh. proposes an alternative explanation :—Each root conveys an idea of a particular sense of the root कृ । Thus,

पचति=पाकं करोति, यजति=यागं करोति, and so on. So, when that particular sense is conveyed by a कृदन्त word (e. g. the word कृष्टि in the present case), the root of the verb should only convey the sense of कृ in general. We quote from Medh. below :—

अथ कथं वाच्युक्तिः 'कृष्टिं ससज्जं' इति ? य एवायं: 'कृष्टिं कृतवान्' इति । सर्व्वं धातवः करोत्यर्थस्य विशेषावच्छिन्ने वर्त्तन्ते । पचति—पाकं कराति, यजति—यागं करोति । तत्र कृदन्तात् विशेषे अवगते आख्यातगतो धातुः करोत्यर्थमात्र-प्रतिपादनपरो भवति । तस्मिन्नपि कृतञ्चित् प्रतिपद्रे पुनः प्रतिपादने अनुवाददोषो ना भूत् इति कारकादिषु तात्पर्य्यम् ।

N. B. Such objectives in English are called 'Cognate Accusatives'.

कर्मणाञ्च विवेकाय (क) धर्माधर्मौ व्यवचयत् ।

वन्देऽयोजयच्चेमाः सुखदुःखादिभिः प्रजाः ॥ २६ ॥

Prose.—[सः] कर्मणां च विवेकाय धर्माधर्मौ व्यवचयत् । इमाः प्रजाः सुखदुःखादिभिः वन्देऽयोजयत् च ।

Bengali.—कर्म्मर सिङागेर निमिल तनि धर्म एवः अधर्म पृथक्काणे निर्गय करिग्राहेन, एवः (धर्माधर्मर कलयरूप) सुखदुःखादि धन्देर गहित एके प्रजावर्गके घोषित करिग्राहेन ॥ २६ ॥

English.—In order to distinguish actions he differentiated धर्म from अधर्म, and he joined these creatures with the pairs [of opposites]—pleasure and pain, and the like. 26.

Kulluka.—कर्मणाञ्चेति । धर्मः यज्ञादिः—स कर्त्तव्यः, 'अधर्मः' जल्लवधादिः—स न कर्त्तव्यः, इति कर्मणां विभागाय (I) धर्माधर्मौ 'व्यवचयत्'

(क) विवेकायेम्—All except A. विवेकाय is undoubtedly the reading of Medh. and विभागाय also occurring in Kull. seems to support the same reading.

पृथक्तेन अभ्यधात् (2),—धर्मस्य फलं सुखम्, अधर्मस्य फलं दुःखम् । धर्माधर्म-
फलभूतैर्द्वैतैः परस्परविरुद्धैः (3) सुखदुःखादिभिरिमाः प्रजाः योजितवान् ।
आदिग्रहणात्—कामक्रोध-रागद्वेष-क्षुत्सौहित्यादिभिः (क) (4) ॥ ५६ ॥

Kulluka Explained.

1. धर्मः कर्तव्यः, अधर्मो न कर्तव्यः इति कर्मणो विभागाय—N. B.
Distinguishing between कर्मस consists in saying that धर्म such as
यज्ञ, &c., should be done, and that अधर्म, e.g., ब्रह्मवध, &c.
should not be done.

2. अभ्यधात् = उक्तवान् । [Cf. the meaning of the word अभिधान] ।

3. धर्माधर्म &c.—The couples (e.g., सुखदुःख, &c.) which are
composed of incompatible conditions due to धर्म and अधर्म ।
[सुख is due to धर्म, and दुःख to अधर्म, and so on.]

4. आदिग्रहणात् &c.—The word आदि in the compound
सुखदुःखादि seeks to include other couples, e. g., कामक्रोध, रागद्वेष,
क्षुत्सौहित्य, &c. [सौहित्य means satiety].

Notes.

विवेकाय—वि—विच + घञ्; धर्मो, एकवचन ।

द्वैतैः—द्वे च द्वे च इति द्वन्द्वम्, निपातनात् । सहायं तृतीया ।

प्रजाः—प्र—जन + ड—रया बहुवचने । Issue.

अणुरो माता विनाशिन्यो दशाह्नीनान्तु याः स्मृताः ।

ताभिः सार्द्धमिदं सर्वं सम्भवत्यनुपूर्व्यम् ॥ २ ॥

Prose.—दशाह्नीनां (= पञ्चानां) तु याः विनाशिन्यः अणुरो माताः स्मृताः
ताभिः सार्द्धम् इदं सर्वं अनुपूर्व्यम् सम्भवति ।

(क) क्षुत्पिपासा-शोकमोहादिभिः for क्षुत्सौहित्यादिभिः—All except P.
But the mention of क्षुत्पिपासा in the above list is certainly out of
place ; for, क्षुत् and पिपासा are not परस्परविरुद्ध which Kull. wants
to illustrate. Indeed Medh. and Gov. from both of whom
Kull. often copies, mention क्षुत्सौहित्य and not क्षुत्पिपासा ।

Bengali.—[पञ्चमहाभूतरूपे] विपरिणामी [पञ्चतन्मात्ररूप] वे पञ्च सूक्ष्मात्रा कथित हईशाछे, সেই পঞ্চতন্মাত্রের সহিত এই সমস্ত (অর্থাৎ জগৎ) স্বল্প হইতে স্থূল, স্থূল হইতে সূক্ষ্মতর—এই ক্রম অনুসারে সম্ভূত হইয়াছে ॥ ২৭ ॥

English.—This whole (world) arises in due order together with those five subtle and minute forms which are susceptible to change or evolution (viz. in the form of the five Mahā-Bhūtas). 27.

Kulluka.—अथर्वो माता इति । 'दशाह्वीनां' पञ्चानां महाभूतानां याः मन्त्राः माताः (क) पञ्चतन्मात्ररूपाः, 'विनाशिन्यः' पञ्चमहाभूतरूपतया विपरिणामिन्यः (1) ताभिः सद्, उक्तं वक्ष्यमाणम् 'इदं' (2) सर्वम् उदययति 'अनुपूर्वशः' क्रमशः—सूक्ष्मात् स्थूलं स्थूलात् स्थूलतरमित्यनेन । सर्वशक्तेर्देव्या मानससृष्टिः कदाचित्त्वनिरपेक्षा (3) स्यात् इति इमां शङ्कामपनिवारणं (4) तद्वारिण्येव सृष्टिरिति सध्ये पुनः पूर्वोक्तं स्मरितवान् (5) ॥ २७ ॥

Kulluka Explained.

1. विनाशिन्यः &c.—विनाशिन्यः means those which admit of transformations (परिणाम), viz., (in the form of) the five Mahā-Bhūtas. [N. B. The transformation of a thing implies the destruction of its former self. Hence, विनाशिन्यः means विपरिणामिन्यः ।]

2. उक्तं &c.—इदं in the text means उक्तं already spoken of, and वक्ष्यमाणम् (to be spoken of later on).

3. तत्त्वनिरपेक्षा—Independently of the तत्त्व.

4. इमां शङ्काम् अपनिवारणं—To remove this doubt. (अपाननाशन् = अप-नी + सन् + शट्—ना, एकवचनम् ।)

5. सर्वशक्तेः... स्मरितवान्—Lest it might ever be supposed that the Omnipotent Brahman *mentally* created all these things *independently* of the तत्त्व (viz., सद्, अद्, इद्, पञ्चतन्मात्र, &c.) the author reminds us here, by the way, that He created these things with the help of those तत्त्व as instruments or materials.

(क) माताः—Found only in A.

Notes.

अणुः—अणु+ङीष् (अण्वी १ना, बहु । ङीष् is optional here by the rule 'दीती गुणवचनान्' । So, अणवः is also admissible in feminine plural.

अनुपूर्वशः—अनुपूर्व + शम् । An indeclinable (अव्ययम्) ।

यन्तु कर्मणि यस्मिन् स न्ययुङ्क्त प्रथमं प्रभुः ।

स तदेव स्वयं भेजे सृज्यमानः पुनः पुनः ॥ २८ ॥

Prose.—सः प्रभुः यं तु यस्मिन् कर्मणि प्रथमं न्ययुङ्क्त सः पुनः पुनः सृज्यमानः तद् एव स्वयम् भेजे ।

Bengali.—मर्त्यशक्तियानी अजापति शृष्टि आरम्भ बाह्ये वे कर्म नियुक्त करिवाङ्गिजेन जे पुनः पुनः शृष्टे इहेन जेई कर्मइ अग्रे आश्रय करिवा धारक ॥ २८ ॥

English.—In whatever action the Lord first employed a creature, it spontaneously followed the same action in each succeeding creation. 28.

Kulluka.—यन्तु कर्मणीति । स प्रजापतिः यं जातिविशेषं व्याव्रादिकं यस्यां क्रियायां—हरिणमारणादिकायां, सृष्ट्यादौ नियुक्तवान् (१), स जातिविशेषः पुनः पुनरपि सृज्यमानः स्वकर्मवशेन (२) तदेवाचरितवान् । एतेन प्राणिकर्मसापेक्षं प्रजापतेस्तत्तमाधमजातिनिर्माणां, न रागद्वेषाद्यौनमिति दर्शितम् (३) । अतएव वक्ष्यति [मनु—१।४१]—'यथाकर्म तपोयोगात् सृष्टं स्थावरजङ्गमम्' इति (४) ॥ २८ ॥

Kulluka Explained.

१. नियुक्तवान्—N. B. It should be remembered that here also the previous acts of the species are the determining factors.

२. स्वकर्मवशेन—N. B. It could be better taken as the हेतु of सृज्यमानः rather than as the synonym of स्वयम् of the text.

३. एतेन &c.—By this it is shown that the creation of the superior and the inferior species is due to their own actions, and not to any like (राग) or dislike (द्वेष) on the part of the Creator (प्रजापति) ।

४. वक्ष्यति &c.—[The author] will say 'यथाकर्म &c'. (Sl. 41).

Notes.

व्युङ्क्त—नि—युज + लङ्—त । The root is used in आत्मनेपद by the Vārtika 'स्वराद्यन्तोपसर्गात्'—The root युज is used in आत्मनेपद in connection with an उपसर्ग which begins with a vowel (स्वरादि) or ends in a vowel (स्वरात्) ।

प्रथमम्—See Notes on आदौ in Sl. 21.

भेजे—भज + लिट्—ए । Here the force is of लट् ; भेजे = भजते ।

हिंसाहिंसे सृदुक्त्रे धर्माधर्मावृत्तानृते ।

यद् यस्य सोऽदधात् सर्गे तत्तत् स (क) स्वयमाविशत् ॥ २८ ॥

Prose.—हिंसाहिंसे सृदुक्त्रे धर्माधर्मौ कृतानृते—[एषां मध्ये] सः सर्गे (= सर्गारम्भे) यत् (कर्म) यस्य अदधात् सः (प्राणी) तत् तत् (कर्म) स्वयम् आविशत् ।

Bengali.—श्रवणापत्ति शब्दों आरम्भे हिंस्र ও অহিংস, বৃহ ও ক্ষু, ধর্ম ও অধর্ম, সত্য ও মিথ্যা—সাহার সপক্ষে যে কর্মের ব্যবস্থা করিয়াছিলেন, সেই প্রাণী সেই কর্ম [তাহার পরবর্তী জন্মসমূহেও যৌন অদৃষ্টবশতঃ] স্বয়ং প্রাপ্ত হইয়া থাকে ॥ ২৯ ॥

English.—Whatever quality—ferocious or innocent, gentle or violent, right or wrong, true or false, the Lord assigned to any being at the beginning of creation, that quality he gets spontaneously [in his later births]. 29.

Kulluka. एतदेव प्रपञ्चयति—हिंसाहिंसे इत्यादि (१) । हिंस्रं कर्म सिंहादिः—कारिमारणादिकम् 'अहिंस्रं' हरिणादिः, 'सृदु' दयाप्रधानं विप्रादिः, क्रूरं चक्षिणादिः, धर्मो यथा—ब्रह्मचाव्यादिः गुरुशुश्रूषादिः, अधर्मो यथा—तस्मैव मांसमैथुनसेवादिः, 'कृतं' सत्यं—तच्च प्रायेण देवानाम्, 'अकृतम्' असत्यं—तदपि प्रायेण मनुष्याणाम् । तथा च स्मृतिः—'सत्यवाचो देवाः, अकृतवाचो मनुष्याः' (२) इति । एषां (ख) मध्ये यत् कर्म सः प्रजापतिः संगौदौ (३) यस्य आधारयत् "सृष्ट्यात्तरकालमपि" (४) स तदेव कर्म "प्राक्तनादृष्टवशात्" (५) स्वयमेव भेजे ॥ २८ ॥

(क) तेषाम्—All except A.

(ख) तत्तत्सर्वं—All except A. The language of almost all the commentators including Kull. supports the reading adopted in the text.

Kulluka Explained.

1. एतदेव &c.—By this Sloka (the author) expands (प्रपञ्चयति) the idea contained in the last Sloka.

2. सत्यवाचः &c.—[Generally speaking] the Devas speak truth, and men speak untruth. [Gov. reads अमृतम् for अमृतवाचः । The ऐतरेयब्राह्मण १६ reads 'सत्यसंहिता वै देवाः, अमृतसंहिता मनुष्या इति'] ।

3. सर्गादौ—At the *beginning* of creation. [See Notes on आदौ in Sl. 21.]

4. सृष्ट्यात्तरकालमपि—Even after the creation was begun ; i. e., in succeeding creations.

5. प्राक्तन &c —Owing to the merits [of actions] done in previous births.

Notes.

हिंस्रम्—हिंस + र—कर्त्तरि ।

कूर्म्—कृत (क्रेदने) + रक् (औणादिकः), 'कृत' इत्येतस्य 'कू' इत्यादेशः ।

यत्—तत् तत्—For the use of two तत् with one यत्, cf. 'दं कामये तं तस्य' कणोनि' ।—देवौपलम् ।

आविशत्—लट् । Here also as in भेदे in the previous Sloka, the force is of लट् ।

यद्यन्तलिङ्गान्मृतवः स्वयमेवर्तुं पर्थ्यये ।

स्नानि स्नान्यभिपार्थ्ये तथा कर्माणि देहिनिः ॥ ३० ॥

Prose.—यथा ऋतुपर्थ्यये ऋतवः स्नानि स्नानि ऋतुलिङ्गानि स्वयम् एव अभिपद्यन्ते तथा देहिनिः [स्नानि स्नानि] कर्माणि (स्वयम् एव अभिपद्यन्ते) ।

Substance.—यथा वसन्तादयः ऋतवः यथोचितकालेषु कुसुमादिद्वयाणि ऋतुलिङ्गानि स्वयमेव प्राप्नुवन्ति, तथा देहिनी अपि स्त्रीपयुक्तानि कर्माणि स्वयमेव भजन्ते । व्याघ्रादयः जन्मतः एव हिंस्रकर्माणि कुर्वन्ति, हरिणादयश्च मृदुकर्माणि, इत्येवम् ।

Bengali.—श्रुतं सकल यैरूप यथोचितकाले शीघ्रं शीघ्रं (कुश्र्मादि) त्रिह शीघ्रं कत्रे, देहिनिगणं सेहैरूप । जन्मगात्र] य य कर्म्म प्राप्नु हय ॥ ३० ॥

English.—As the seasons in their proper turns bear their characteristic signs, so corporeal beings spontaneously resume [in their births] their own characteristic acts. 30.

Kulluka. अत्र दृष्टान्तमाह—यद्वर्त्तति (1) । यथा वसन्तादिचतुर्वर्त्तवः (2) चतुर्विङ्गानि—चतस्रस्र्यादीनि 'चतुर्पथ्ये' स्वकार्यावसरे (3) स्वयमेव आप्नवन्ति, तथा देहिनाऽपि हिंसादीनि कर्माणि ॥ ३० ॥

Kulluka Explained.

1. अत्र दृष्टान्तम् आह—The present Sloka furnishes an illustration of what has been said in the previous Sloka.
2. वसन्तादिचतुर्वर्त्तवः—N. B. वसन्तादिचतुर्वर्त्तवः and वसन्ताद्युतवः are optional forms by the rule 'चतुर्वर्त्तकः'.
3. स्वकार्यावसरे—In their proper turns.

Notes.

यद्वर्त्तुविङ्गान्युतवः=यथा+चतुर्विङ्गानि+चतुर्वर्त्तवः ।

स्वयमेवर्त्तुपथ्ये=स्वयमेव+चतुर्पथ्ये ।

पथ्येयः—परि-इण्+अच् । Kull. and Medh. paraphrase the word पथ्येय by the word स्वकार्यावसरे i.e. turns.

लोकानान्तु विवृण्वर्थं मुखवाङ्मरुपादतः ।

ब्राह्मणं चतुर्विधं वैश्यं शूद्रञ्च निरवर्त्तयत् ॥ ३१ ॥

Prose.—[ब्रह्मा] लोकानां तु विवृण्वर्थं मुखवाङ्मरुपादतः ब्राह्मणं चतुर्विधं वैश्यं शूद्रं च निरवर्त्तयत् ।

Bengali.—[ब्रह्मा] लोकवृत्तिनिमित्तं मुखं, वाङ्, उरः, एव चरणं शरीरे यथाक्रमेण ब्राह्मणं, क्षत्रियं, वैश्यं च शूद्रं एवैव चतुर्विधं वर्णं यष्टिं करिष्यादिति ॥ ३१ ॥

English.—For the prosperity of the worlds, [Brahmā] created the Brāhmana, Kshattriya, Vais'ya and S'udra, from his mouth, arms, thighs and feet [respectively]. 31.

Kulluka.—लोकानान्विति । भूर्लोकानां (क) वाङ्मरुपादौ (1) मुख-वाङ्मरुपादौ ब्राह्मण-चतुर्विध-वैश्य-शूद्रान् यथाक्रमं (2) निर्मितवान् । ब्राह्मणादिभिः

(क) भूर्लोकानाम्—A ; भूर्लोकानाम्—M. But these will involve some difficulty about the plural number used. Besides, this चादि can be traced in Medh. and Gov. भूर्लोकानाम्—V.

सायं प्रातरग्नौ आहुतिः प्रक्षिता सूर्यादवृष्टिः, वृष्टेरन्नम्, अन्नात् प्रजा-
बाहुल्यम् (3)। वक्ष्यति च [मनु ३।७६]—“अग्नौ प्रास्ताहुतिः सम्यगादित्यम्” इत्यादि
(4)। देव्या च शक्ता सुखादिभ्यो ब्राह्मणादिनिष्क्रान्तं ब्रह्मणो न विशङ्कनीयं,
श्रुतिमिहत्वात् (5)। तथाच श्रुतिः [चतुर्वेद १।१०।१२]—‘ब्राह्मणोऽस्य सुखमासीद’
इत्यादि ॥ २१ ॥

Kulluka Explained.

1. भूर्लोकानां बाहुल्यार्थम्—For the prosperity of the भूर्लोक
&c. [The लोकs are भूर्लोक, भुवर्लोक, स्वर्लोक, &c.]

2. यथाक्रमम्—Respectively ; i.e., the Brāhmins were pro-
duced from the mouth, the Kshatriyas from the arms, the
Vais'yas from the thighs and the Sudras from the feet.

3. ब्राह्मणादिभिः &c.—The oblations poured on fire by
Brahmins, &c., in morning and evening reach the sun, from
the sun comes rain, from rain comes food, and by food
people multiply.

4. अग्नौ &c.—The complete verse runs thus :—

अग्नौ प्रास्ताहुतिः सम्यगादित्यमुपतिष्ठते ।

आदित्याज्जायते वृष्टिर्वृष्टेरन्नं ततः प्रजाः ॥ Manu. III, 76.

5. देव्या च &c.—The creation of the Brahmins, &c., from
the mouth, &c., by Brahmā through his divine power should
not be doubted, as it is established by S'ruti.

6. ब्राह्मणोऽस्य &c.—This is a quotation from the famous
Purusha-Sūkta of the Rīgveda. The complete Rik runs thus :—

ब्राह्मणोऽस्य सुखमासीद बाहू राजन्यः कृतः ।

ऊरु तदस्य यद वैश्यः पद्मा यद्वैश्यानाम् ॥ Rīgveda, X. 90. 12.

Notes.

लोकानां तु विवक्षार्थम्—‘लोकसु भुवने जने’ इत्यन्तरः । The word लोक
means (i) the people, as well as, (ii) their regions. Here both
the meanings are intended. The विवक्षितं of the लोकs is to be
explained as follows :—

The Brahmins, &c., offer oblations to the gods. This serves a double purpose. Firstly, the gods, and therefore their regions, flourish by those libations. [Cf. Medhātithi—चतुर्षु वर्णेषु सत्सु दयाणां लोकानां वृद्धिः । इतः प्रदानं देवाः उपजीवन्ति] ; and secondly, the gods make the Brahmins, &c., as well as their region, flourish on account of their offering to them those libations. The second part, viz., the progress of the people of this earth, has been shown step by step by Kull. by the quotation of a Smṛiti [which see].

Nandana, however, explains लोकानां as जनानां and avoids all difficulties.

मुखवाहकपादतः—मुखं च बाहू च ऊरु च पादौ च इति मुखवाहकपादम्—
प्राण्यङ्गत्वात् समाहारवद्भिः । ततः पञ्चम्याः तस्य प्रत्ययः ।
निरवर्त्तयत्—निरवृत्त + णिच् + क्तङ्—द ।

द्विधा कृत्वात्मनो देहमर्द्धेन पुरुषोऽभवत् ।

अर्द्धेन नारी तस्यां स विराजमसृजत् प्रभुः ॥ ३२ ॥

Prose.—सः प्रभुः आत्मनः देहं द्विधा कृत्वा अर्द्धेन पुरुषः अभवत्, अर्द्धेन नारी
[अभवत्] ; तस्यां विराजम् असृजत् [च] ।

Bengali.—मर्त्यशक्तिमान् ब्रह्मा यौगदेहं द्रष्टेभावे विभक्त करिष्ये एकांश्च द्वौ
पुरुषं च अपरांश्च द्वौ नारी इहेषांशिनः, एवमेव नारीते विराट् पुरुषके शक्ति
करिष्यांशिनः ॥ ७२ ॥

English.—Having divided his own body into twain the Lord became a male by one half and a female by the other half, and on her he bogot Virāj. 32.

Kulluka.—द्विधा कृत्वेति । स ब्रह्मा निजदेहं द्विधं कृत्वा अर्द्धेन पुरुषो
जातः, अर्द्धेन स्त्री ; तस्यां मैथुनधर्मेण (१) विराट्संज्ञं पुरुषं निमित्तवान् । श्रुतिश्च
[ऋग्वेद १०:८०:५]—‘ततो विराडजायत’ इति ॥ ३२ ॥

Kulluka Explained.

१. मैथुनधर्मेण—By the method of sexual intercourse. [मैथुन-
means ‘couple’.]

[N. B. The creation so long narrated was done *mentally*, but here a different method is employed. Kull. means to invite the reader's attention to this fact].

Notes.

अइन—करणे द्वितीयः ।

विराजम्—वि-राज + क्तिप्—कृत्वि=विराट् ; the base is विराज्, ततः द्वितीयाया एकवचने विराजम् इति ।

तपस्तप्तामृजद् यन्तु स स्वयं पुरुषो विराट् ।

त मां वित्तःस्य सर्वस्य स्रष्टारं द्विजसत्तमाः ॥ ३३ ॥

Prose.—[हे] द्विजसत्तमाः सः विराट् पुरुषः स्वयं तपः तप्ता यम् अमृजत् अस्व सर्वस्य (= जगतः) स्रष्टारं मां (=मनुम्) तं वित्तं (=जानीत) ।

Bengali.—हे श्रेष्ठ द्विजगण, সেই বিরাট পুরুষ তপস্তা করিয়া যাঁহাকে সৃষ্টি করিয়াছিলেন, সবষ্ট জগতের স্রষ্টা আমিই তিনি জানিবেন ॥ ৩৩ ॥

English.—O, ye, the best of the twice-born, know me, the creator of all this world to be him whom that Virāj himself produced, having performed austerity. 33.

Kulluka.—तपस्तपुं वि । स विराट् तपो विधाय यं निर्मितवान् तं 'मां मनु' जानीत, अस्व सर्वस्य जगतः स्रष्टारं, भा द्विजसत्तमाः । एतेन स्वजन्मात्कर्ष-सामर्थ्यातिशयो अभिहितवान् (1), लोकानां प्रत्ययितप्रत्ययार्थम् (2) ॥ ३३ ॥

Kulluka Explained.

1. एतेन &c.—By this Manu speaks of the excellence of his capacity (सामर्थ्य) and origin (जन्म) [so that he may be regarded as *reliable*].

2. लोकानां प्रत्ययितप्रत्ययार्थम्—N. B. The word प्रत्ययित has got two meanings—(i) reliable and (ii) known. So, the present sentence may be explained in two ways :—(i)* as men rely on those who are reliable (प्रत्ययित); and (ii) to

make the people believe more firmly what is already known (प्रस्थयित) to them.

N. B. Medh. has spent some big lines to assign a *two-fold* cause to Manu's reference here to his own origin and capacity, and it is a curious fact to note that Kull. has cleverly put in here a small sentence to convey both the explanations of his revered predecessor. We quote from Medhātīhi below :—

‘मध्ये शक्तिम् आत्मनः आचष्टे । अस्य सर्वस्य स्वप्नारम्भ—अनेन सर्वशक्तिम् आह । जन्मकर्मतिशयवन्तं मां प्रत्यायित स्थिरीकारिष्यन्ति इत्यभिप्रायः, निश्चयानुपपत्तिश्च, अन्यतः अवगतिरपि मनुजन्मानि स्वयमभिधानात् । यथा, अन्यतः श्रुतोऽपि कश्चित् पृच्छति—देवदत्तस्य त्वं पत्रः ? इति । वादमिति तेनोक्ते निश्चय उपजायते ।’

Notes.

पुरुषः—पुरुषशब्देन श्रुतौः प्रसिद्धः—Nārāyana. In the Vedas the Virāt is called ‘पुरुष’ । So, the translation of पुरुषो विराट् as ‘the male Virāj’, as done by some, seems to be absurd.

विच्—विद् (अदादि, परच्पदी) + लोट—त, second person, plural.

विजसत्तमाः—Case of address. अतिशयेन सन्तः इति सत्तमाः—सत् + तसप् । विजेषु सत्तमाः—७मौतत्पुरुषः ।

अहं प्रजाः सिसृक्षुस्तु तपस्तप्ता सुदुश्चरम् ।

पतीन् प्रजानामसृजं महर्षीनादितो दश ॥ ३४ ॥

Prose.—अहं तु प्रजाः सिसृक्षुस्तु सुदुश्चरं तपः तप्ता आदितः (= आदौ) प्रजानां पतीन् दश महर्षीन् असृजम् ।

Bengali.—आमि प्रजाश्रष्टि करिते ईष्क इईशा कठोर तपश्चरणपूर्वक प्रथमे दर्शन महर्षि श्रष्टि करिशास्त्रिना । ताहारा सकलेई प्रजापति ॥ ३४ ॥

English.—Desirous of producing issue, I, having performed very severe austerity, first created ten great sages, who were lords (i.e. creators) of beings (प्रजापति). 34.

Kulluka.—अहमिति । अहं प्रजाः सृष्टुमिच्छन् दुष्करं तपः कृत्वा (क) दश प्रजापतीन् प्रथमं सृष्टवान्, तैरपि प्रजानां सृज्यमानत्वात् (१) ॥ २४ ॥

Kulluka Explained.

१. तैरपि प्रजानां सृज्यमानत्वात्—[The प्रजापतिस are so called] because many objects are created by them also. [Kull.'s sentence is elliptical—'ते प्रजापतयः सृज्यन्ते' is to be understood after सृज्यमानत्वात्] ।

Notes.

सिद्धुः—सृज् + सृन् + उ, by the rule 'सनाशंसमिच्च उः' ।

सुदुश्चरम्—सु-दुस्-चर + खल्—कर्मणि ।

पतीन् प्रजानाम्=प्रजापतीन्—The lords of creation.

आदितः=आदी, आदि + तस्—सप्तम्याम् । 'आद्यादिभ्यः उपसंख्यानम्' ।

मरीचिमत्प्रज्जिरसौ पुलस्त्य पुलहं क्रतुम् ।
प्रचेतसं वसिष्ठञ्च भृगुं नारदमेव च ॥ ३५ ॥

Prose. As it is—with 'अहम् अमृजम्' from the preceding Sloka.

Bengali.—मरीचि, अत्रि, अजिराः, पुलस्ता, पुलह, क्रतु, वसिष्ठः, भृगु, एव नारद [एवै तन्मन्त्रेण एकापतिके आनि अथमेन यष्टि करिग्राहिनान्] ॥ ३५ ॥

English.—[I created] Marichi; Atri, Angiras, Pulastya, Pulaha, Kratu; Prachetas, Vasishtha, Bhṛigu and Nārada. 35.

Kulluka.—मरीचिमित्यादि । ते एते दश प्रजापतयो नामतो निर्दिष्टाः ॥ ३५ ॥

Notes.

अत्राजिरसौ—अत्रिश्च अजिराश्च तौ अत्राजिरसौ—रथा, द्विवचने ।

N. B. The प्रजापतिस are the मानसपुत्र्स of Manu. Of these मरीचि, अत्रि, अजिरम्, पुलस्त्य, पुलह, क्रतु and वसिष्ठ make up the

(क) सुदुश्चरं तपसाद्या—All except A.

well-known group of the सप्तर्षि (Ursa Major or the Great Bear).

वसिष्ठः—वसुसन् + इष्ट, the सन् being elided by the rule 'विन्सतोर्भुक्'. The word is also spelt as वसिष्ठः—वशवन् + इष्ट.

एते मनूं सुसप्तान्यान्मृजन् भूरितिजसः ।

देवान् देवनिकायांश्च महर्षींश्चामितीजसः ॥ ३६ ॥

Prose.—भूरितिजसः एते (= दश प्रजापतयः) अमितीजसः अन्यान् सप्त मनून् देवान् देवनिकायांश्च महर्षीन् च अमृजन् ।

Bengali.—महादेव एते दशजन प्रजापति अमिष्ठेयक अष्ट जातजन ननु, देवगण ओ देवगणेर निवासस्थान एव महर्षिगणक श्रुति करिमाहिजन ॥ ३६ ॥

English.—They of great power, created seven other Manus of unbounded ability, together with gods and the abodes of gods, and sages of measureless power. 36.

Kulluka.—एते संस्मृतिः । एते मरीच्यादयो दश भूरितिजसो ब्रह्म तेजस्काः अन्यान् सप्त अपरमिततेजस्कान् मनून्, देवान्—ब्रह्मणा अमृजन् (१), देवनिवासस्थानानि (२)—स्वर्गादीनि, महर्षींश्च अमृजन्; । मनुशब्दोऽयमधिकारवाची (क) । चतुर्दशन् मन्वन्तरि यस्य यत्र सर्गायधिकारः, स एव तस्मिन् मन्वन्तरे स्वात्मव-स्वारीचिदादिनामभिसंनृति व्यपदिश्यते (३) ॥ ३६ ॥

Kulluka Explained.

१. देवान् &c.—The Devas, viz., those that were not created before by Brahmá. N. B. The qualification ब्रह्मणा अमृजन् equally applies to the other things also, e.g., ज्योतींषि in Sl. 38.

२. देवनिवासस्थानानि—N. B. This is a paraphrase of the word देवनिकायान् in the text.

३. मनुशब्दः &c.—This word मनु designates a function (अधिकार) । Of the १४ मन्वन्तरस (term of a Manu—see I. ८०)

(क) अधिकारिवाची—J. This would convey the sense more clearly. But all other Mss. read अधिकारवाची which is the reading of Medhātithi also.

one is in charge of creation (सृजि), &c., in each मन्वन्तर, and is known by the distinctive name of स्वायम्भुव, स्वाराच्य, &c., the word मनु being their common title.

Notes.

अन्यान् सप्त मनुन्—viz., सावित्रि, दक्षसावित्रि, ब्रह्मसावित्रि, धर्मसावित्रि, रुद्र-सावित्रि, देवसावित्रि (or रौच्य) and इन्द्रसावित्रि (or भौत्य). These seven Manus and स्वायम्भुव-मनु (after whom the present work is called) with his six descendants as enumerated in Sl. 62, make up the 14 Manus.

भूरितेजसः—ऋणा, बहुवचनम्—adj. of एते ।

देवनिकायान्—देवानां निकायाः, तान् । निकाय (नि = चि + धञ्—भाव) is explained by Kull. as निवासस्थानानि or abodes. Some take it to mean संघ—collection or host. There are two rules for the formation of the word निकायः—

(i) निवास-चिति-शरीरापसमाधानेषु आदेश कः—निकाय (with धञ्) is the form instead of निचय (with चच्) when the sense is any one of the following :—निवास (abode), चिति (applied to things to be collected in certain Vedic performances), शरीर (body—cf. the word काय) and उपसमाधान (collection) ; and

(ii) संघे च अनौत्तराधर्त्ये—The above also holds good when the sense is of an अनौत्तराधर्त्य (orderly) संघ assemblage). Thus, ब्राह्मणनिकायः, but शूकरनिचयः as शूकरs are never found in an orderly group.

अमितीजसः—ऋणा, बहुवचनम्—adj. of मनुन्, देवान्, &c.

यत्तरक्तः पिशाचांश्च गन्धर्व्वाप्सरसोऽसुरान् ।

नागान् सर्पान् सुपर्णांश्च पितॄणांश्च पृथग्गणान् ॥ ३७ ॥

Prose. As it is—with 'एते असृजन्' from the preceding Sloka.

Bengali.—[এই প্রজাপতিগণ] যক্ষ, রক্ষ, পিশাচ, গন্ধর্ব, অপ্সরা, অসুর, নাগ, নর, পক্ষী ও পিতৃনিগের পৃথক পৃথক গণসমূহ [সৃষ্টি করিয়াছিলেন] ॥ ৩৭ ॥

English.—[They created] Yakshas, Rákshasas, Pis'áchas, Gandharvas, Apsarases, Asuras, Nágas, serpents, birds and the different classes of the *Manes*. 37.

Kulluka.—यच्चरत्त इति । एतेऽसृजन्नि एवैव अत्र अनुपलब्धः, यच्चरत्त लोकावये (क) च (1) । यच्चो वैश्ववर्णः तदनुचराय (2), रक्षांसि राक्षसादीनि, पिशाचास्तेभ्योऽपक्रष्टाः अशुचिसंस्पर्शादिवासिनः (ख) (3), गन्धर्वाश्चित्रराथादयः (4), अप्सरसः उर्व्याद्यादयः, असुराः विरोचनादयः (5), नागाः वासुकादयः, सुपर्वास्तोऽपक्रष्टाः अलगद्वादयः (6), सुपर्वाः वेनतयादयः (ग), पिशाचाश्च आन्यपादोनां (7) 'गणः' समूहः ॥ एषाच्च मेदः इतिहासादिप्रसिद्धो न अध्यक्षादिगोचरः (8) ॥ २७ ॥

Kulluka Explained.

1. एते असृजन् &c.—'एते असृजन्' of the previous verse comes here (i.e., is to be understood) in this Sloka as well as in the next three Slokas.

2. यच्चो वैश्ववर्णः &c.—By the word यच्च are meant वैश्ववर्ण (कुर्वर) and his followers. [Kuvera is called वैश्ववर्ण as he was the son of the sage विश्ववस्].

3. पिशाचाः &c.—पिशाचाः are inferior (अपक्रष्ट) to राक्षसाः. They live in unholy places like deserts, &c. [Deserts are considered as unholy because they are wanting in water, the chief material for purification].

4. चित्रराथादयः—N. B. Chitra-ratha is the name of the the king of the Gandharvas.

(क) श्लाकद्वये—All except J and Bg.

(ख) Though not supported by any of the versions I am inclined to read अशुचिसंस्पर्शादिवासिनः for अशुचिसंस्पर्शादिवासिनः which is the extant reading here. The former is the very expression used by Medh, and it supplies the आदि which was really wanting. Gov. also has अशुचिसंस्पर्शादिवासिनः ।

(ग) गरुडादयः—All except A. गरुडादयः seems to be a reader's own note on Kull.'s original word वेनतयादयः ।

5. विरोचनादयः—[विरोचन was the son of the famous प्रह्लाद ।]
 6. अलमर्षादयः—N. B. अलमर्ष or अलमर्ष (‘किलटि’ इति भाषा) is the name of a species of serpent inferior to the former.

7. पितृणां &c.—N. B. The Pitris or *Manes* are divided into many classes, the principal of these being अग्निदाताः, सौम्याः (or सोमसदः), हविष्मन्तः, उषसाः, सुकालिनः वर्हिषदः, आन्यपाः, सोमपाः &c. (See Manu III. 195—198). These words are always plural. They are familiar to those who perform the ceremony of तर्पण which is obligatory on every fatherless Hindu male. The relation between these divine पितृs and our human पितृs is this that the former are satisfied at the satisfaction of the latter. See Vāyu- Purāna, 65. 63.

8. एषां च &c.—The [nice] distinction between the above beings is to be known from history, &c., and cannot be perceived directly.

Notes.

असुरसः—अह्नाः सरन्ति इति अप—सृ + अमुन् । As the name of a class it is used in plural number.

सुपर्णान्—शोभनं पक्षिं विषां ते सुपर्णाः तान् । Birds.

पिशितः—पिशितम् (आस-मांसम्—raw-meat) अस्नाति इति । पिशित—अश् + अण्—कर्तरि । पृषोदरादित्वात् साधु ।

विद्युतोऽशनिमेघांश्च रोहितेन्द्रधनूंषि च ।

उल्कानिर्घातकेतूश्च ज्योतींश्च उच्चावचानि च ॥ ३८ ॥

Prose.—[एते] विद्युतः अशनिमेघान् च रोहितेन्द्रधनूंषि च उल्कानिर्घातकेतून् च उच्चावचानि ज्योतींषि च [अमृजन्] ।

Bengali.—[ईश्वर] बिद्या, अशनि, मेघ, रोहित (राजू ईन्द्रधनुः), ईन्द्रधनुः, उल्का निर्घात (अशुद्धनिविशेष), केतू, उ नानाप्रकार ग्रहनक्षत्रादि स्पष्ट करिग्राहिलेन ॥ ३८ ॥

English.—[They created] lightning, thunderbolt, cloud, Rohita (imperfect rain-bow), rain-bow, meteors, supernatural sound, comets and various [other] luminaries. 38.

Kulluka.—विद्युत् इति । सिधेष्ु दृश्यं दीर्घाकारं ज्योतिर्विद्युत् । सिधादेव यज्ज्योतिर्वेदादि-विनाशकं तत् अशनिः । सिधाः प्रसङ्गाः । 'रोहितं' दण्डाकारं नानावर्णं दिवि दृश्यं यन्ज्योतिः (1) । तदेव वक्रम् 'इन्द्रधनुः' (2) । 'उल्का' रेखाकारमलरीक्षात् पतन्ज्योतिः । 'निघातः' भूम्यन्तरीक्षगत उत्पातध्वनिः (3) । 'केतवः' शिखावन्ति (4) । ज्योतीषि उत्पातरूपाणि । अन्यानि ज्योतीषि प्रवागमस्या-
दानि (5) । नानाप्रकाराणि (6) ॥ ३८ ॥

Kulluka Explained.

1. दण्डाकारम् &c.—Luminous pole-like lines (दण्ड) of various colours appearing in the heavens.
2. तदेव &c.—रोहित when curved is called इन्द्रधनुः (rain-bow).
3. निघातः &c.—निघात is the portentous (उत्पात) sound issuing from the ground or the sky. [Cf. the mysterious sound popularly called the 'Barisal Guns'].
4. शिखावन्ति—With a tail (e.g. a comet).
5. प्रवागमस्यादीनि—N. B. ध्रुव is the pole-star. अगस्त्य is the star 'Canopus' appearing in the month of August.
6. नानाप्रकाराणि—[This is a paraphrase of उच्चावचानि ।]

Notes.

- रोहितम्—Gov. says that it is popularly called शस्त्रोत्पात ।
निघातः—निर्—हन + घञ् । It has thus been described in the
बृहत्संहिता— पवनः पवनाभिहतो गगनादधनी यदा पतति ।
भवति तदा निघातः स च पापो दीतविह्वलतः ॥

केतुः—चाय + क्तृन् (औषादिकः) ।
उच्चावचानि—उदक्षि च अवाक्षि च उच्चावचानि, मयूरव्यंसकादिवत् समासः ।
N. B. उदक्षि is 1st case plural of the neuter उदक्ष्, and अवाक्षि is 1st case plural of the neuter अवाक्ष् ।

किन्नरान् वानरान् मत्स्यान् विविधांश्च विहङ्गमान् ।

पशून् मृगान्मनुष्यांश्च व्यालांश्चोभयतोदतः ॥ ३९ ॥

Prose.—[एते] किन्नरान् वानरान् मत्स्यान् विविधान् विहङ्गमान् च पशून् मृगान् मनुष्यान् च उभयतोदतः व्यालान् च [अस्त्रजन्] ।

Bengali.—[ईशारा] किन्नर, वानर, मत्स्य, विविध विहङ्गम, पशु, मृग, मनुष्या एवम्
दृष्टपञ्चविधसि सिंहादि हिंस्र प्राणि यष्टि करिग्राहिणम् ॥ ३९ ॥

English.—[They created] Kinnaras, monkeys, fishes, and
different kinds of birds, cattle, deer, men, and ferocious animals
with two rows of teeth. 39.

Kulluka.—किन्नरानिति । 'किन्नराः' अश्वमुखं देवयोनयो नरवयवहाः (१) ।
वानराः प्रसिद्धाः । मत्स्या रीरितादयः । विहङ्गमाः पक्षिणः । पशवो गवाद्याः ।
मृगा हरिणाद्याः । व्याजाः सिंहाद्याः, 'उभयतोदतः'—इदन्तपङ्क्ती येषां उत्तराधरे
भवतः (२) ॥ ३९ ॥

Kulluka Explained.

१. किन्नराः &c.—Kinnara is a class of demi-gods with faces
like those of horses, and bodies like those of men (नरवियह—
वियहः means body) .

२. उभयतोदतः &c.—Those animals are called उभयतोदतः
which have two rows of teeth—one in the upper and the other
in the lower jaw.

Notes.

किन्नराः—कुक्षिताः नराः किन्नराः । 'किं क्षेपे' इति समासः । Cf. किंसखा
and किम्बसुः in Kirāta, I. 3.

पशून् and मृगान्—पशून् हिंस्रान् सिंहादीन् । कैः मृगिताः (=अन्विष्टाः)
मृगाः—गोमेषादयः ।

व्याजान्—व्याज means ferocious animals, such as lion, tiger,
serpent, &c. वि—अल (उदात्ते) + अच्—कर्त्तरि ।

उभयतोदतः—उभयतः दन्ताः येषां ते उभयतोदन्ताः, तान् उभयतोदन्तान्
उभयतोदतः वा । दन्त is optionally changed into दत् in 2nd case
plural and the subsequent क्भिस्.

N. B. Some recognise a distinct word दत् in the sense of
दन्त, but that course need not be resorted to when we can
do without it. See the N. B. under Sl. 43—Kull. Expl. 3.

It is better to take the word उभयतोदतः as an adjective of व्यालान्, as the two words are often found together (Cf. Sl. 43), the former being almost a स्वरूपविशेषण (invariable epithet) of the latter. Some, however, would take it as an independent word to mean horse, ass, &c.

कृमि-कौट-पतङ्गान्श्च यूका-मच्छिक-मत्कुणम् ।

सर्वञ्च दंशमशकं स्थावरञ्च पृथग्विधम् ॥ ४० ॥

Prose. [एते] कृमिकौटपतङ्गान् च यूका-मच्छिक-मत्कुणम् सर्वं च दंशमशकं पृथग्विधं स्थावरं च [असृजन्] ।

Bengali.—[ठोशरा] कृमि, कौटे, पतङ्ग, यूका, मच्छिका, मत्कुण (यर्षा शोरपाका), मर्लथकात्र दंशक, अशक, एव नानाविध स्थावर सृष्टे करिग्राहिजन ॥ ४० ॥

English.—[They created] small worms, large worms, grass-hoppers, lice, flies, bees, all kinds of gnats and mosquitoes, and the varieties of the immovable beings (i.e. plants). 40.

Kulluka.—कृमिकौटिति । कौटाः कृमिभ्यः किञ्चित्स्थूलाः । पतङ्गाः शलभादयः (क) । यूकादयः प्रसिद्धाः । ‘सुद्रजन्तवः’ इत्यनेन एकवद्भावः (१) । स्थावरं वृक्षलतादिभेदेन विविधप्रकारम् ॥ ४० ॥

Kulluka Explained.

१. सुद्रजन्तवः &c.—The compound यूकामच्छिकमत्कुणम् is in singular number on account of समाहार by the rule ‘सुद्रजन्तवः’—समाहार is obligatory in compounds of names of *too small* animals.

Notes.

कृमिकौटपतङ्गान्—The absence of समाहार here is rather चापः ; cf. ‘न कृमिकौटानाम् इति, एकवद्भावप्रसङ्गात्’ इति वामनः—५।२।२५ ।

यूकामच्छिकमत्कुणम्—For the समाहार, see Kull. Expl. १.

यूका=Lice (‘लकुण’ इति भाषा) । मच्छिका is shortened into मच्छिक for the exigency of metre on the strength of the dictum—

(क) शलभाः—All except A.

‘अपि माषं सषं कुर्यात् कृन्दोभङ्गे त्यजेद् गिरम्’ which means—Curtil माष into सष by dropping a letter rather than violate the metre.
माष=‘माषकलाय’ इति भाषा ।

दंशमशकम्—समाहार by the rule ‘अट्टजन्तवः’ ।

स्थावरम्—स्था + वरच् । Immovable.

एवमेतेरिदं सर्वं मन्त्रियोगान्महात्मभिः ।

यथाकर्म्म तपोयोगात् सृष्टं स्थावरजङ्गमम् ॥ ४१ ॥

Prose.—एवं मन्त्रियोगात् एतैः महात्मभिः इदं सर्वं स्थावरजङ्गमं यथाकर्म्म तपोयोगात् सृष्टम् ।

Bengali.—[प्रतीति अर्हति] এই মহাত্মজব স্ববিগ্ন কর্তৃক আমার আদেশক্রমে তপঃপ্রভাবে এই স্থাবরজঙ্গমাদিক বিষয় কর্মদ্বারা এই প্রকারে সৃষ্ট হইয়াছে ॥ ৪১ ॥

English.—Thus was this world consisting of movables and immovables created according to their acts, by those high-minded ones at my command and through the power of their austerities. 41.

Kulluka.—एवमेतेरिति । ‘एवम्’ इति उक्तप्रकारेण । एतैर्महर्षीणादिभिः । इदं सर्वं स्थावरजङ्गमं सृष्टम् । ‘यथाकर्म्म’—यस्य जन्तोर्यादृशं कर्म्म, तदनुरूपं तस्य देवमनुष्यतिर्य्यगादियोनिषु उत्पादनं (१) ‘मन्त्रियोगात्’ सदाज्ञया, ‘तपोयोगात्’ महेक्षणः कृत्वा । सर्वमैश्वर्यं तपोऽधोनिमिति दर्शितम् (२) ॥ ४१ ॥

Kulluka Explained.

1. यस्य जन्तोः &c.—Beings are created as gods, men, lower animals, &c., according to their own actions [in previous births].

2. सर्वम् ऐश्वर्यम् &c.—[By this] it is shown that all kinds of power depend on austerities.

Notes.

यथाकर्म्म—कर्म्म अनतिक्रम्य—अव्ययीभावः । According to their acts.

स्थावरजङ्गमम्—स्थावराश्च जङ्गमाश्च, तेषां समाहारः । समाहारे एकवचनम् क्रीवत्वञ्च । By the परिभाषा 'सर्वो हन्तो विभाषा एकवत् भवति' समाहारः is always optional (except in cases where it is *especially* prohibited) . Cf. समानर्थस्यैकगुणं वधवरम्—S'akuntalā, Act V.

स्थावर—स्था + वरच् । जङ्गम—गम + यङ्लुक् + अच्—कर्त्तरि ।

येषान्तु यादृशं कर्म भूतानामिह कीर्तितम् ।

तत् तथा वोऽभिधास्यामि क्रमयोगश्च जन्मनि ॥ ४२ ॥

Prose.—इह (=संसारे) येषां भूतानां यादृशं कर्म कीर्तितं तत् तथा, जन्मनि क्रमयोगं च वः (=युष्माकम्, अथवा युष्मभ्यम्) अभिधास्यामि ।

Bengali.—এই ন্যূনত্রে যে প্রাণীর যাদৃশ কৰ্ম্ম কীৰ্ত্তিত হইয়াছে, তাহা যথার্থ ভাবে আপনাদিগকে বলিব, এবং [তাঁহাদের] উৎপত্তির ক্রম (অর্থাৎ প্রকার) বলিব ॥ ৪২ ॥

English.—I shall narrate to you rightly what acts are ordained for what creatures here, and also the mode of their origin. 42.

Kulluka.—अध्यामित्यादि । येषां पुनर्यादृशं कर्म इह संसारे पुर्वाचार्यैः कथितं, यथा—'ओषध्यः फलपाकान्ता बह्वपुष्पफलोपगाः' (1), ब्राह्मणादीनाञ्च यागाध्ययनादि कर्म, तत्तथैव 'वः' युष्माकं वक्ष्यामि, जन्मनि (क) क्रमयोगश्च (2) ॥ ४२ ॥

Kulluka Explained:

1. ओषध्यः फलपाकान्ताः &c —This is from Manu, I. 46. This line is put here not as an illustration of 'पुर्वाचार्यैः कथितम्', but of the statement 'येषां पुनर्यादृशं कर्म'.

2. जन्मनि क्रमयोगं च—The method (क्रम) of origination ; (e.g., such and such creatures are born from अरातृ, such and such creatures from अण्ड, and so on).

Notes.

N. B. Medh. explains the first half of the Sloka differently :
—'येषां भूतानां यादृशं कर्म तत् तथैव इह (शास्त्रे) (मया) कीर्तितम् ।

(क) जन्मादि—B, Bh, G, M, S, V.

...नामनिर्द्देशादिव कर्मावगतिः ।—तथाहि, यच्छणात् भक्षणाद्वा यक्षाः, रहसि चक्षणात् रक्षांसि, इत्यादि । Gov. mentions both the views.

वः—शेषे षष्ठी or क्रियायोगे ऋथौ, बहुवचनम्, in connection with the verb अभिधास्यामि ।

जन्मनि—विषये ङनी ।

क्रमयोगम्—क्रमस्य योगः, यद्वा क्रमेण योगः, तम्; the attainment of the method, i.e., the method itself.

The above seems to be the view of at least Medh. and Kull. The word, however, has been differently interpreted by some other commentators. Some take the word क्रम to mean 'order [of creation]'—'क्रमेण' ब्राह्मणादिक्रमेण योगः इति क्रमयोगः । Nār. combines the two views and explains the compound thus :—जन्मनि क्रमयोगं—येन क्रमेण यत् जायते, येन च जरायादिना युक्तं यत् जायते ।

The explanation of the following few Slokas will differ according to the different views. But we have, as usual, followed Kull. Cf. the prose-order of Sl. 47.

पशवश्च मृगाश्चैव व्यालाश्चोभयतोदनः ।

रक्षांसि च पिशाचाश्च मनुष्याश्च जरायुजाः ॥ ५३ ॥

Prose.—पशवः च..... जरायुजाः [भवन्ति] ।

Bengali.—पशु, मृग, दलपक्षिपक्षिविशिष्टे हिंस्य प्राणी, राक्षस, पिशाच उ मनुष्या जरायुते जन्मे ॥ ४७ ॥

English.—Cattle, deer, ferocious beasts with two rows of teeth, Rákshasas, Pis'áchas and men are born in the womb. 43.

Kulluka —पशवश्चेति । 'जरायुः' गर्भावरणं चर्यं, तत्र मनुष्यादयः प्रादुर्भवन्ति, पश्यान्मृगा जायन्ते (1) । एषामेवं (क) जन्मक्रमः प्रागुक्तो विवृतः (2) । दन्तशब्द-समानार्था दच्छब्दः प्रकृत्यन्तरमस्ति, 'तस्य' प्रथमाबहुवचने रूपम् 'उभयत इतः' इति (3) ॥ ५३ ॥

(क) All read एषामेव, but the sense requires एषामेवम् ।

Kulluka Explained.

1. जरायु &c.—जरायु is the covering of the foetus. Men and some other animals first take their birth within the जरायु, and thence they come out later on.

2. एषामिवम् &c.—This mode of the birth of these (creatures) already referred to [in the previous Sloka] is here described fully.

3. दन्तशब्द &c.—There is a distinct word दन्त in the sense of दन्त. The form उभयतोदन्तः here is in the 1st case plural of that word.

[N. B. The above is the opinion of Medh. and Kull. They are constrained to resort to that course, as the rule 'पददन्तामासु...शस्प्रभृतिषु' will not help them in the present case, because the case-ending used in the word is anterior to 2nd case plural. A more authoritative explanation, however, seems to be that these आदेशः are sometimes seen even in affixes anterior to शस्; cf. Mahā-Bhāṣya—'शस्-प्रभृतिषु इति उच्यते, अ-शस्-प्रभृतिषु अपि दृश्यते'. Also see Siddhānta-Kaumudī on the rule 'विभाषा भिश्योः'.

Notes.

जरायुजा — जरायु जायन्ते इति जरायु—जन् + ड । 'मन्त्रस्यां जनेडे' ।

उभयतोदन्तः—Here also, as in Sl. 39, we should take it as an adjective of व्याहृताः । For Grammar, see Kull. Expl. 3.

अण्डजाः पक्षिणः सर्पा नक्ता मत्स्याश्च कच्छपाः (क) ।

यानि चैवम्भकाराणि स्थलजान्यौदकानि च ॥ ४४ ॥

Prose.—पक्षिणः सर्पाः नक्ताः मत्स्याः कच्छपाः च अण्डजाः [सर्वान्] स्थलजानि औदकानि च यानि च एवम्भकाराणि [तानि च] [अण्डजानि भू शन्ति] ।

(क) मत्स्याः सकच्छपाः—A. This is also Jolly's reading

Bengali.—পক্ষী, মৰ্গ, কুড়ীড়, মৎস্য, কচ্ছপ, এবং এই জাতীয় স্থলজ ও জলজ প্রাণী উৎপন্ন হয় ॥ ৪৪ ॥

English.—Birds, snakes, crocodiles, fishes and tortoises, and all other similar animals living in land or water, are born in eggs. 44.

Kulluka.—অষ্টজা: পচিষ: ইতি। অষ্টে আদৌ সম্ভবন্তি (ক) ততো জায়ন্তে ইতি এষাং জন্মক্রম:। নক্সা: কুম্ভীরা:। স্থলজানি ককলাসাদীনি (১)। ঐদকানি শঙ্খাদীনি ॥ ৪৪ ॥

Kulluka Explained.

১. ককলাসাদীনি—N. B. ককলাস is called কাকলাস in Bengali.

Notes.

অষ্টজা:—অষ্টে জায়ন্তে ইতি অষ্ট—জন + উ।

নক্সা:—ন ক্সামন্তি ইতি ন—ক্রম + উ, নিপাতনাত্।

এবম্‌প্রকারাণি—এবং প্রকার: যেষাং, তানি—বহুব্রীহি:।

ঐদকানি—উদকৈঃ ভবান্তি (i.e. জাতানি) ইতি উদক + অণ্; aquatic; e.g., conch-shell (শংখ), &c.

স্বৈদজং দংশমশকং যুকা-মল্লিক-মত্কুণম্।

উষ্মণ্যোপজায়েত (স্ব) যচ্চান্যত্ কিচ্ছিদৌদ্রশম্ ॥ ৪৫ ॥

Prose.—দংশমশকং যুকা-মল্লিক-মত্কুণম্ স্বৈদজং [মবতি]। যত্ চ ইদ্রশম্ অন্যত্ কিচ্ছিত্ [তত্ অপি] উষ্মণ্য: উপজায়িত।

Bengali.—বংশ, মশক, যুকা, মল্লিকা ও মত্কুণ শ্বেদজ। জৈদ্রশ অথ সকল প্রাণীও [শ্বেদজনক] উষ্মা হইতে (অতএব শ্বেদ হইতে) উৎপন্ন হয় ॥ ৪৫ ॥

English.—Gnats and mosquitoes, lice, flies and bugs spring from hot moisture, and whatever else is of this kind is produced from heat [causing moisture]. 45.

(ক) অষ্ট আদৌ সম্ভবতি—A, S, Bh.

(খ) উপজায়ন্তে—All except A. For discussions, see Notes.

Kulluka.—स्वे दर्जानिति । 'स्वे दः'—पार्थिवद्रव्याणां तापेन क्लेदः (१), ततो दंशमशकादि (क) जायते । 'उष्णश्च' स्वे दहेतु-तापादपि (२) अन्यत दंशमशकादि-सदृशं पुत्तिकापवीलिनादि (३) जायते ॥ ४५ ॥

Kulluka Explained.

१. स्वे द &c.—स्वे द means vapour or the clammy secretion of earthly things due to heat.

२. उष्णश्च &c.—उष्णम् (उष्णः—प्रथमैकवचने) means the heat which causes स्वे द । [So the two, for practical purposes, are the same.]

३. पुत्तिका—[पुत्तिका is the white ant—'उडपोका' इति भाषा].

Notes.

स्वे दर्जम् दंशमशकम्—This does not deny that they can spring from अण्ड also.

दंशमशकम्, युक्तान्तिकमन्तुकणम्—समाहार by the rule 'सुद्रजन्तवः' ।

उपजायते=उपजायते ।

उपजायते—All Mss. except A read उपजायते, but we have preferred the former as the plural number in उपजायते does not tally with its nominative here which is in the singular number. Medh. also reads the word in singular, but it is difficult to make out if it is उपजायते or उपजायित । It is clear, however, that with the reading उपजायते the metre would become very badly defective. Medh. also proposes the following alternative reading—'उष्णश्चोपजायते ये चान्ये केचिदीदृशाः' ।

उद्भिज्जाः स्थावराः (ख) सर्वे बीजकाण्डप्ररोहिणः ।

श्रीषध्वः फलपाकान्ता बहुपुष्पफलोपगाः ॥ ४६ ॥

Prose.—बीजकाण्डप्ररोहिणः सर्वे स्थावराः उद्भिज्जाः [भवन्ति] । श्रीषध्वः फलपाकान्ताः बहुपुष्पफलोपगाः [च भवन्ति] ।

(क) दंशमशकादिः—All except A and Bk.

(ख) उद्भिज्जास्तरवः—A. Dr. Bühler's assertion that Medh.,

Bengali. সকল বৃক্ষই ভূমি ভেদ করিয়া উৎপন্ন হয়। তাহারা বীজ হইতে অথবা কাণ্ড হইতে জন্মে। ওষধীসমূহ বহু পুষ্প ও ফল ধারণ করে, এবং ফল পক হইলে তাহাদের বিনাশ হয় ॥ ৪৬ ॥

English.—All plants grow from seed or from slips, and shoot out from earth. The ঔষধি plants bear flowers and fruits in abundance, and perish with the ripening of their fruit. 46.

Kulluka.—উল্লিঙ্গা ইতি। উল্লিঙ্গনম্ উল্লিঙ্গ—মবে ক্লিপ্ ততো জায়ন্তে জড়ং বীজং ভূমিষ্চ মিচ্ছা ইতি ‘উল্লিঙ্গাঃ’ (১) বৃক্ষাঃ ২) ; তে চ দ্বিবিধাঃ—কেচিদ্ধীনাদেব জায়ন্তে, কেচিন্ কাণ্ডাৎ—শাখা এব রোপিতা বৃক্ষতাং যান্তি (৩)।

ইদানীং যৈষাং দ্যাদৃশং কর্ম্ম তদ্ব্যভি—ঔষধ্যঃ ইতি। ‘ঔষধ্যঃ’ ব্রাহ্মণ্যবাদয়ঃ ফলপাকেনৈব নশ্যন্তি, বহুপুষ্পফলযুক্তাস্থি ভবন্তি। ঔষধিশব্দাদেব “জাদকারাদক্तिनः” ইতি জীবা [জীবা] (ক) দাৰ্ঘ্যে ‘ঔষধ্যঃ’ ইতি রূপম্ (৪) ॥ ৪৬ ॥

Kulluka Explained.

১. উল্লিঙ্গনম্ &c.—[N. B. উল্লিঙ্গ (উত্—মিদ্ + ক্লিপ্—কর্তরি) is a more common form than উল্লিঞ্জ। So Kull. proceeds to derive the form উল্লিঞ্জ which occurs here.] উত্—মিদ্ + ক্লিপ্—মবে (ন তু কর্তরি) = উল্লিঙ্গ = উল্লিঙ্গনম্ = shooting out, sprouting up, viz., having rent asunder the seed and the earth. [It should be noted, however, that the expression ‘বীজং ভূমি চ মিচ্ছা’ will not apply everywhere. Those which grow from slips কাণ্ডপ্ররোহিন্) do not rend asunder any seed. So some such word as যথাসম্ভবম্, &c., should be understood after the said expression ; or the word বীজ may be taken here to include a slip also.]

২. বৃক্ষাঃ—This is not the synonym of উল্লিঞ্জা, but of স্যাবরাঃ of the text. উল্লিঞ্জাঃ স্যাবরাঃ = উল্লিঞ্জাঃ বৃক্ষাঃ (= বৃক্ষাঃ উল্লিঞ্জাঃ ভবন্তি)।

৩. কেচিন্ কাণ্ডাৎ—শাখা এব রোপিতাঃ &c.—Some trees spring

Gov., Kull. and Nand. read নরবঃ for স্যাবরাঃ is not supported by the said commentaries. Also see Notes on एतदन्ता in Sl. 50.

(ক) All read জীবা which seems to be due to an oversight of Kull. It should be জীবা।

from trunks (काष्ठ), i. e., branches planted into the ground grow up into trees.

4. ओषधिश्चादेव &c.—The word ओषधि (with short इ) is derived as आपः (दाहः) धीयते अत्र इति ओष—धा + कि—अधिकरणे । But that would give the form ओषधयः (and not ओषध्यः) in 1st case plural. So Kull. proceeds to explain the form ओषध्यः । He says that ओषध्यः is the 1st case plural form of ओषधी (with long ई). But how is the form ओषधी obtained ?

Ans.—By adding डौष् (Kull. erroneously calls it डौप्) to the form आपधि by the rule 'कृदिकारदन्तिनः' which means—'All इकारान्त words formed with a कृदन्त affix other than क्तिन् take डौष् (i. e. ई) after them in feminine gender.

Notes.

उद्भिज्जाः—उत्—भिद + क्ति—भावि = उद्भिदः । उद्भिदः (= उद्भिदनात्) जायन्ते ये ते उद्भिज्जाः, उद्भिद—जन + ड ।

स्यावराः—The mountains are not intended here. For reasons, cf. S'ridhara Swāmin on Vishnu-Purāna I. 5. 7—'पर्वतानां पञ्चच्छेद-निमित्तकम् आगन्तुकं स्यावरत्वम् । न स्वाभाविकम्, इति नाऽत्र अनुप्रवेशः' । Originally the mountains had wings and were not immobile. Therefore the word स्यावर here does not include the mountains.

आषध्यः—आष—धा + कि—अधिकरणे = आपधिः । आपधि + डाष् by the गणत्व 'कृदिकारदन्तिनः' । ततः प्रथमाया बहुवचने रूपम् ।

फलपाकान्ताः—फलानां पाकः फलपाकः, फलपाकीन फलपाकी वा अन्तः येषाम् इति व्यधिकरणो बहुव्रीहिः । अथवा—फलपाक एव अन्तः येषाम् इति समानाधिकरणो बहुव्रीहिः ।

प्रवृत्तिः—प्र—रुह + णिनि—प्रथमाया बहुवचने ।

बहुपुष्पफलोपगः—पुष्पाणि च फलानि च पुष्पफलानि (पुष्पफलं वा, समाहार being optional by the rule 'जातिरप्राप्तनाम्') । बह्विनि पुष्पफलानि बहुपुष्पफलानि ; तानि उपगच्छन्ति इति बहुपुष्पफल—उप—गेम + ड ।

अपुष्पाः फलवन्तो ये ते वनस्पतयः स्मृताः ।

पुष्पणः फलिनश्चैव, वृक्षास्तूभयतः स्मृताः ॥ ४७ ॥

Prose.—ये वनस्पतयः स्मृताः ते अपुष्याः फलवन्तः भवन्ति । [अन्ये तु] पुष्पिणः फलिनश्च एव । [एवं] वृक्षाः तु उभयतः (= उभयथा) स्मृताः ।

See the N. B. under Kull. Expl. 1.

Bengali.—वनस्पति हईते पूष्प बातिरेके कम जग्ये, अपर श्रेणी हईते पूष्प हईया परे कम जग्ये । এইकणे वृक्ष দুই প্রকার ॥ ४१ ॥

English.—Vanaspatis bear no flowers; but have fruits direct. The rest have fruits from flowers. So, वृक्ष are of two classes. 47.

Kulluka.—अपुष्या इति नास्त्र श्लोकस्य अभिधानकीयवत् संज्ञासंज्ञि-सम्बन्धपरत्वम् (क) अप्रकृतत्वात्, किन्तु 'क्रमयोगश्च जन्मनि' इति प्रकृतं, तदर्थमिद-मुच्यते (१) । ये वनस्पतयस्तेषां पुष्पजननरेभ्यः (२) फलजन्यः इतरैर्वा (ख) तु पुष्पाणि जायन्ते, तेभ्यः फलानीति । एवं वृक्षा उभयरूपाः । प्रथमान्तात्तमिः ॥ ४७ ॥

Kulluka Explained.

1. नास्त्र श्लोकस्य &c.—[N. B. The first line of this Sloka reads like a lexicon which deals with the relations of words (संज्ञा) and their meanings or definitions (संज्ञा, e. g., वनस्पति &c.). It should be noted, however, that, to do that is *not the business* (अप्रकृत) of this work. Then why do we have it here ? In reply to the above Kull. says—] This Sloka does not purport to deal with the relation of words and their meanings, as that is not its business, but it is put here in compliance with the promise 'क्रमयोगश्च जन्मनि &c.' already made [in Sl. 42].

[The sense is this—The Sloka here has not much to do with the technical terms like वनस्पति, &c., but seeks merely to explain the different *methods* in which fruits and flowers grow.]

N. B. On the above grounds, Medh. proposes to invert the order of the words यत् and तत् । Thus, instead of saying ये अपुष्याः फलवन्तः, ते वनस्पतयः, he says ये वनस्पतयः, ते अपुष्याः फलवन्तः । It is curious to note that Kull. also does the same, but his brevity mars the force of his point.]

(क) संज्ञासंज्ञिसम्बन्धिपरत्वम्—All except V.

(ख) इतरैर्भ्यः—All except A.

Notes.

N. B. Gov., Nár. and Gangádhara explain the Sloka thus—Those that are अपुष्पाः फलवन्तः are called वनस्पतः, and those that are *both* पुष्पिणः and फलिनः are called वृक्षः। They explain उभयतः as ‘with *both* of these.’ Medh. also, barring his inversion of the order of the words यत् and तत्, explains it in the same way, but he extracts something more from the word उभयतः। We quote his words below :—

विना पुष्पेण फलं जायते येषां त वनस्पतयः कथ्यन्ते, न वृक्षाः। पुष्पिणः फलिनश्च वृक्षाः, उभययोगात् कश्चित् वनस्पतयोऽपि वृक्षा उच्यन्ते वृक्षाश्च वनस्पतयोऽपि।

For Kull.’s view, see Notes on उभयतः।

वनस्पतयः—वन + प्रति with the augment सुट् by the rule ‘वनहृत्थोः पतिचन्द्रघोः’।

पुष्पिणः फलिनश्चैव—येषां वृक्षाणाम् आदौ पुष्पाणि जायन्ते, तस्यः च फलानि ते वृक्षाणां द्वितीयः प्रकारः। N. B. This second class of वृक्ष is called वानस्पत्यः। Cf. Amara, ‘वानस्पत्यः फलैः पुष्पैः, तैरपुष्पाद् वनस्पतिः’।

उभयतः—Of two classes, viz., (i) वनस्पति, and (ii) पुष्पिणः फलिनः (technically called वानस्पत्यः). The commentators referred to above would take it to mean that वृक्षs are those which are *both* पुष्पिणः and फलिनः। But Kull. seems to explain it as एवं (अनेन प्रकारेण) वृक्षाः उभयविधाः भवन्ति। अपुष्पाः फलवन्तः इति एका विधाः, पुष्पिणः फलिनश्च इति अन्या विधाः। This explanation, though elliptical, seems to be more natural.

गुच्छगुल्मन्तु विविधं तथैव दृणजातयः।

बीजकाण्डरुहाण्येव प्रताना वल्ल एव च ॥ ४८ ॥

Prose.—विविधं गुच्छगुल्मं तु तथैव (=विविधाः) दृणजातयः प्रतानाः वल्लः एव च बीजकाण्डरुहाणि एव [भवन्ति]।

Bengali.—विविधं गुच्छ, गुल्मं ओ दृणजाति एव प्रतान (अर्थात् वृक्षतुल्यं अनातु प्रभृति जता) ओ वल्ली ईशान बीज इहेत अथवा काण्ड इहेत उतपन्न इय ॥ ४८ ॥

English.—Various plants—with (one single) stem and many stems, grasses (of different kinds), creepers with tendrils and those without tendrils spring from seed or from slips. 48.

Kulluka.—गुच्छगुल्मान्वति । मूलत एव यत्र लतासमूहो भवति, न च प्रकाण्डानि, ते 'गुच्छाः'—मल्लिकादयः (२) 'गुल्माः' एकमूलाः सङ्गतजाताः (क) शरीरप्रभृतयः (२), 'दणजातयः' उलपाद्याः (३), 'प्रतानाः' तन्तुयुक्ताः—त्रपुषालाव-प्रभृतयः (४), 'वल्गाः' गड़ूच्यादयः—या भूमिर्वृक्षमारोहन्ति (५), एतान्यपि वीज-काण्डरुहाणि—“नपुंसकम् अनपुंसकेन एकवच्च अस्य अन्यतरस्याम्” इति नपुंसक-त्वम् (६) ॥ ४८ ॥

Kulluka Explained.

1. मूलतः एव &c.—Plants from the very root (मूलतः एव) of which creepers grow, i.e., which have not many trunks but a single one, are called गुच्छ ; e.g., मल्लिका (Jasmine), &c.

2. गुल्माः &c —गुल्माः are those which have one root each, but grow in numbers, e.g., शर (reed), इच्छु (sugar-cane), &c.

3. दणजातयः &c —उलप ('उल्लुखड' इति भाषा), &c., are called दण ।

4. प्रतानाः &c.—प्रतानाः are those that have fibres, e.g., त्रपुष (cucumber, &c.), अलावु (gourd, &c.) and the like.

5. वल्गाः &c.—वल्गाः are those that climb upon a tree from the ground, e.g., गड़ूची, &c.

6. वीजकाण्डरुहाणि &c.—[This is an adjective qualifying गुच्छ-गुल्म (neuter), दणजातयः (fem.) प्रतानाः (mas.) and वल्गाः (fem.). So different adjectives with different genders are to be used here so that each of the nouns may be qualified. But in forming a compound out of those different adjectives the neuter gender only shall prevail, and the other genders disappear, by the rule 'नपुंसकम् &c.' which means—[When नपुंसक and

(क) संहतजाताः—S ; संहतिजाताः—A.

अनपुंसक words are compounded the नपुंसक only remains, and the other genders are elided, and the compound is optionally used in singular number.

Notes.

गुच्छतुल्यम्—गुच्छाश्च गुच्छाश्च इति गुच्छगुच्छम्, गुच्छतुल्यम् वा । समाहार is optional by the rule 'विभाषा द्वचस्य &c.'

बीजकाण्डरुहाणि—बीजं च काण्डं च बीजकाण्डे, ताभ्यां रीदन्ति इति । बीजकाण्ड—रुह + क—कर्त्तरि । The compound may be optionally used in singular number.

तमसा बहुरूपेण वेष्टिताः कर्महेतुना ।

अन्तःसंज्ञा भवन्त्येते सुखदुःखसमन्विताः ॥ ४६ ॥

Prose.—एते (= वचादयः) कर्महेतुना (कर्महेतुकेन) बहुरूपेण तमसा वेष्टिताः अन्तःसंज्ञाः [अतएव] सुखदुःखसमन्विताः भवन्ति ।

Bengali.—এই বৃক্ষনভাদি [পূর্বজন্মার্জিত] অধর্মজনিত বহুপ্রকার (অর্থাৎ বহুবিধ দুঃখজনক) তনোগুণ দ্বারা আচ্ছন্ন । ইহাদিগের অন্তরে সংজ্ঞা অর্থাৎ চৈতন্য আছে, [এইহেতু] ইহারা বহুধরূপে আবৃত করিতে পারে ॥ ৪৬ ॥

English.—These (plants) which are enveloped by multiform Darkness or Tamas, the result of their deeds done [in some former life or lives] have an internal consciousness ; and are endued with feelings of pleasure and pain. 49.

Kulluka.—तमसेति । 'एते' वचादयः तमोगुणेन विचित्रदुःखफलीन अधर्म-कर्महेतुकेन व्याप्ताः अन्तश्चैतन्या भवन्ति (१) । यद्यपि सर्व्वे च अन्तः एव (क) चैतन्यन्ते, तथापि बह्विध्यापारादिकार्यविरहात् तथा व्यपदिश्यन्ते (२) । त्रिगुणारब्धत्वेऽपि चैषां तमोगुणवाङ्मयात् तथा व्यपदेशः (३) ; अतएव सुखदुःखसमन्विताः (४) । सत्त्वस्यापि भावात् (ख) कदाचित् सुखलीयोऽपि जलधर-जनित-जलसम्पर्कात् एषां (ग) जायते (५) ॥ ४६ ॥

(क) अन्तरे for अन्तरेव—A.

(ख) मनसोऽपि भावात्—S. सत्त्वस्याविर्भावात्—P.

(ग) सम्पर्कादरेषां would be wider and therefore better than

Kulluka Explained.

१. एते वृक्षादयः &c.—The trees, &c., being surrounded, i.e., overcome by multiform तमस् which is the result of their own impious acts (अधर्मकर्महेतुकेन) and which brings on multiform misery (विविचदुःखफलैः) are inwardly conscious.

N. B. Strictly speaking, मोह and not दुःख is the result of तमस् ; but मोह is no doubt a sort of दुःख । Thus Kull.'s विविचदुःखफलैः is justified.

२. यद्यपि सर्व्व एव &c.—Although 'conscious' always means *inwardly* conscious, yet these are here specially called (व्यपदिश्यन्ते) अन्तःसंज्ञ or inwardly conscious (and not outwardly) as they are devoid of the power of external demonstrations (बहिर्व्यापारः) ।

३. त्रिगुणारब्धत्वेऽपि &c.—Although everything is made up of all the three Gunas, viz., सत्त्व, रजस् and तमस्, and therefore the plants also have in them those three Gunas, yet they are said to be surrounded by तमस् only, as that गुण is present in them in a pre-eminent degree.

४. अतएव सुखदुःख &c.—And hence it is (i.e., because the presence of the other two Gunas is not denied) that they are said to be सुखदुःखसमन्वित ।

N. B. Sattwa causes pleasure, Rajas pain, and Tamas nescience. The plants have Tamas in super-abundance and contains only a bit of Sattwa and Rajas in them. It is for this reason that they are outwardly unconscious ; but, as a matter of fact, they also feel pleasure and pain when there are occasions for them.

५. सत्त्वस्यापि भावात् &c.—Owing to their possessing the सत्त्वगुण also they sometimes feel a bit of pleasure, e.g., on their being sprinkled with water dropping from the clouds.

सम्पर्कादिषाम्, but that reading is not supported by any of the versions.

Notes.

बहुरूपेण—बहूनि रूपाणि यस्य तत् बहुरूपम्, तेन ; adj. of तत्समा । It means 'multiform', Kull. explains it as 'the cause of multiform misery'.

कर्महेतुना—कर्म एव हेतुः यस्य तत्, तेन—बहुव्रीहिः, not a तत्पुरुषः । The form कर्महेतुकेन (with the alternative क) would have removed the ambiguity of the Samāsa.

अन्तःसंज्ञाः—अन्तः संज्ञा येषां ते बहुव्रीहिः ।

The Sloka speaks in unmistakable language that the plants do feel pleasure and pain.

N. B. It is no rare idea in Hindu philosophy which abounds in countless texts to this effect. In fact, this conception permeates all the branches of the Hindu S'āstra. It is, however, a genuine pleasure to find that it was reserved for a Bengali genius to demonstrate the above theory to the scientists of the present day, and that it is at last going to be accepted by them, though so late. Let us also predict here that the civilised world will ere long accept and corroborate the *whole* truth about it by demonstrating that the plants have not only their चेतनम्, but as a *necessary* condition, their इन्द्रिय as well. Cf. श्रुति—पेयोयमानस्निष्ठति ; &c. ; also cf. स्मृति—'तस्मात् पश्यन्ति पादपाः' ; 'अन्तःस्पृशां विशेषिकाः' ; &c. &c.

एतदन्तास्तु गतयो ब्रह्माद्याः समुदाहृताः ।

घोरिऽस्मिन् भूतसंसारे नित्यं सततयायिनि ॥ ५० ॥

Prose.—नित्यं घोरि सततयायिनि अस्मिन् भूतसंसारे ब्रह्माद्याः एतदन्ताः तु गतयः [नया] समुदाहृताः ।

Bengali.—निता-जीवन ও চির-বিনশের এই চক্রে-সংসারে, অর্থাৎ আবার জন্মের পরে, ব্রহ্মা ইত্যে স্থাবর পদাঙ্ক গতি অর্থাৎ উৎপত্তি কথিত হইল ॥ ৫০ ॥

English.—The [various] forms of existence, commencing with Brahmā and ending with these (plants) in this always

terrible and ever-changing transmigration of beings have been narrated. 50.

Kulluka.—एतदन्ता इति । स्थावरपर्यन्ता ब्रह्मोपक्रमाः (१) 'गतयः' उत्पत्तयः कथिताः, 'भूतानां' चेतश्चानां (२) 'संसारि' जन्ममरणप्रवन्धे (३) "दुःखबहुल-तया" भोगे, सदा विनश्यति ॥ ५० ॥

Kulluka Explained.

१. स्थावरपर्यन्ताः ब्रह्मोपक्रमाः—Beginning with ब्रह्मा and ending with the plants. N. B. उपक्रमः = beginning ; पर्यन्तः = end.

N. B. All the commentators paraphrase the word एतदन्ताः as स्थावरपर्यन्ताः । This shows that स्थावराः and not तरवः is the reading adopted by them in Sl. 46. The reading 'स्थावरं च पृथग्विधम्' adopted by all in Sl. 40 (of which Sl. 46 is only the anticipated discussion) also supports this view. See foot-note to Sl. 46.

२. भूतानां चेतश्चानाम्—Of the Bhûtas or Beings, i.e., of the Souls. N. B. चेतः means शरीर, and चेतश्च means those who are acquainted with (i.e., are endowed with) शरीर ; ; i.e., Souls.

३. जन्ममरणप्रवन्धे—On the subject of transmigration.

Notes.

एतदन्ताः—एते (= स्थावराः) अन्ताः यासां ताः—बहुव्रीहिः ; adj. of गतयः । Ending with the plants.

ब्रह्माद्याः—ब्रह्मा आद्यः यासां ताः—बहुव्रीहिः ; adj. of गतयः । Beginning with ब्रह्मा ।

भूतसंसारि—भूतानां (जीवात्मनां) संसारः (संसरणं, जन्ममरणादिकम्), तस्मिन् । इतत्पुरुषः ।

सततयायिनि—सततं यातुं शीलम् अस्य इति सततयायि, तस्मिन् ; adj. of भूतसंसारि । सततयायिनि = सदा विनश्यति—ever-perishing.

गतयः—उत्पत्तयः ; births.—Kull. Medh. explains it more fully—'कृतकर्म्मफलपभोगार्थम् आत्मनः तच्छरीरसम्बन्धो गतिः उच्यते'—The union of the Soul with a particular body to reap the consequences of acts done is called गति ।

नित्यं घोरः—*Always* terrible [because even the highest forms of creation, e.g., gods, &c., are also liable to births and re-births, according to their actions]. 'देवादिगतिषु अपि सुचिरं स्थित्वा नर्त्तन्यम् इति नित्यं घोरः' ।—Medh.

N. B. Nārāyaṇa notices a variant—'नित्यं', and explains it as 'अविच्छिन्नप्रवाहे' meaning that although the भूतसंसार is ever-changing, yet its cycle is *eternal*.

एवं सर्वं स सृष्टेर्दं माञ्चाचिन्त्यपराक्रमः ।

आत्मन्यन्तर्दधे भूयः कालं कालेन पीडयन् ॥ ५१ ॥

Prose.—अचिन्त्यपराक्रमः सः एवम् इदं सर्वं सां च सृष्टा भूयः कालं (= सृष्टिकालं) कालेन (= प्रलयकालेन) पीडयन् आत्मनि अन्तर्दधे ।

Bengali.—अविद्यापराक्रम नेहै अज्ञांति ऐहिकेण नमस्तु जगत् सृष्टा एवम् आनांक श्रुति करिषा पुनर्त्वार अलगकाल द्वारा श्रुतिकालेन विनाशपूर्वक यकीय आझात्र अग्रहित दृष्टेलेन ॥ ५१ ॥

English.—He, of inconceivable power, having thus created all this and me, again vanished in himself, putting an end to the period [of creation] by the period [of dissolution]. 51.

Kulluka.—इत्थं सर्गमभिधाय (१) प्रलयदशाम् (क) आह—एवं सर्वमिति । 'एवम्' उक्तप्रकारेण इदं सर्वं स्थावरजङ्गमं जगत् सृष्टा 'सः' प्रजापतिः (२) अचिन्त्य-शक्तिः (३) "आत्मनि शरीरव्याकरूपम्" अन्तर्धानं (४) कृतवान् । सृष्टिकालं प्रलयकालेन नाशयन् (५) [भूयः] (ख)—प्राणिनां कर्मवशेन पुनःपुनः सर्गप्रलयान् करोतीत्यर्थः (६) ॥ ५१ ॥

Kulluka Explained.

१. सर्गम् अभिधाय—After having narrated the (process of) creation.

२. सः प्रजापतिः—सः refers to प्रजापति which here means the creator i.e. ब्रह्मा—not the *technical* प्रजापति mentioned in Sl. 35.

(क) प्रलयदशायाम्—Bh, Bg, J, S.

(ख) This word (भूयः) of the Text seems to have been dropped from Kullūka.

3 अचिन्त्यशक्तिः—‘Of unthinkable power’—a paraphrase of अचिन्त्यपराक्रमः ।

4 शरीरव्यागरूपम् अन्तर्धानम्—अन्तर्धान means ‘the giving up of the body’.

5 सृष्टिकालं &c.—[Kull. explains कालं by सृष्टिकालं, and कालेन by प्रलयकालेन । The meaning is—] upsetting the period [of evolution] by a period [of dissolution]. [This amounts to saying that the *evolution was destroyed* and the *dissolution prevailed*].

6 प्राणिनां &c.—The author purports to say that Brahmā evolves and dissolves everything again and again according to its own acts. [It should be borne in mind that the cycle of creation and dissolution is eternal.]

Notes.

सः—Refers to ब्रह्मा । The commentator Nandana is inclined to take it to refer to ब्रह्म and not to ब्रह्मा । We quote from him below :—

एवं तावत् सहस्रदिहिरण्यगर्भपयन्तायाः सृष्टेर्भगवत्कर्तृत्वम्, चराचरसृष्टे-
र्हिरण्यगर्भकर्तृत्वं च उक्तम् । इदानीं हिरण्यगर्भसत्त्वादयः चराचरसृष्टेरपि निमित्त-
भावनेव, न साक्षात् सृष्टारः, साक्षात् सृष्टा तु स भगवान् नाऽन्यः, तच्च न कस्यचित्
दर्शयति इत्याहु—एवमिति । ‘अचिन्त्यपराक्रमः’ अप्रमेयशक्तिः । सः इति
परम-प्रकृतस्य भगवतः परामर्शः, न तु तत्सृष्टस्य हिरण्यगर्भस्य, अचिन्त्यपराक्रम-
विशेषणेन । ‘योऽसावतीन्द्रिययाज्ञः सृष्टोऽन्यक्तः संनातनः । सर्वभूतमयोऽचिन्त्यः’
इत्यचिन्त्यशब्देन भगवत एव प्रत्यभिज्ञाप्यमानत्वात् ।

Comment. It matters little whom we would recognise to be the author of creation. Even those, who would recognise ब्रह्मा to be the author, would never deny that ब्रह्मा borrows his power from ब्रह्म the fountain-spring of everything.

मां च सृष्टा—Not directly, but through विराज् ।

अचिन्त्यपराक्रमः—अचिन्त्यः पराक्रमः यस्य सः—बहुव्रीहिः ; adj. of स ।

भूयः—Again and again. It is to be remembered that the *cycle* of creation and destruction is *eternal*.

यदा स देवो जागर्त्ति तदेदं चेष्टते जगत् ।

यदा स्वपिति शान्तात्मा तदा सर्वं निमीलति ॥ ५२ ॥

Prose.—यदा सः देवः जागर्त्ति तदा इदं जगत् चेष्टते । यदा [सः] शान्तात्मा [सन्] स्वपिति तदा सर्वं [जगत्] निमीलति ।

Bengali.—यখন সেই দেব জাগ্রৎ হন (অর্থাৎ সৃষ্টিস্থিতি করিতে ইচ্ছুক হন), তখন এই জগৎ চেষ্টাযুক্ত (অর্থাৎ কার্যনিরত) হয়। যখন তিনি জগৎ বিনষ্ট করিতে অভিলাষী হইয়া নিদ্রিত হন, তখন সমস্ত জগৎ বিলীন হইয়া যায় ॥ ৫২ ॥

English.—When that divine Being wakes, then this world stirs ; when he with a quiet soul sleeps, then all this sleeps (i.e. disappears). 52.

Kulluka.—अत्र द्विमुदाहरणं—यदिति । यदा स प्रजापतिः ‘जागर्त्ति’ सृष्टिस्थितौ (१) इच्छति तदेदं जगत् आसृज्यासाधारणदिव्यं (२) लभते । यदा ‘स्वपिति’ निद्राच्छेच्छः (३) भवति, ‘शान्तात्मा’ उपसंहारमनाः [उपसंहृतमनाः ?] (४) तदेदं जगत् प्रलीयते ॥ ५२ ॥

Kulluka Explained.

1. सृष्टिस्थितौ—2nd case, dual ; creation and preservation
2. चेष्टा—Physical activity.
3. ‘स्वपिति’ निद्राच्छेच्छः भवति—He ‘sleeps’ means that his desire [for creation] ceases.
4. शान्तात्मा उपसंहृतमनाः—शान्तात्मा, i.e., ‘one with a calm mind’ means—‘the activity of whose mind has been withdrawn’.

N. B. In all the Mss. of Kull. the word शान्तात्मा is paraphrased as उपसंहृतमनाः which does not give any good sense. Govinda-rāja renders the word as उपसंहृतव्यापारमनाः of which the word व्यापार is not very necessary. It seems that Kull. borrows that word from Gov. after having expunged the unnecessary part, viz., व्यापार, and we owe it to some bungling copyist that the word has been changed

as at present. उपसंहार might mean the destruction (of the world) but that that sense is not intended by Kull. is clear from his paraphrase of the word स्वस्थे in the next Sloka— (स्वस्थे उपसंहृतदेहमनोव्यापारि) ।

Notes.

जागर्ति—जागृ + कृट्—ति । लङ्—अजागः । खिट्—जागराच्चकार, जाग-
राच्चभूव, जागरामास, जजागार । लुङ्—अजागरीत् । शट्—जायत् ।
स्वपति—स्वप् + कृट्—ति । खिट्—सुषाप । लङ्—अस्वपत्, अस्वपात् ।
लङ्—अस्वाप्सीत् ।

तस्मिन् स्वपति तु स्वस्थे कर्मात्मानः शरीरिणः ।

स्वकर्माभ्यो निवर्तन्ते मनश्च ग्लानिमृच्छति ॥ ५३ ॥

Prose.—तस्मिन् तु स्वस्थे स्वपति [सति] कर्मात्मानः शरीरिणः
(=जीवात्मानः) स्वकर्माभ्यः निवर्तन्ते, मनः च ग्लानिम् मृच्छति ।

Bengali.—अजागर्ति [शारीरिक ও মানসিক বাधाओं উপर श्रुत करिषा]
सुषुप्तावे निद्रित दशेन, कर्मावशे नरुणरीर जीवात्मानश्च स्वकर्मा दशेन निद्रुत दश, मनश्च
ग्लानिः प्राप्नु इत्ये ॥ ५३ ॥

English.—When he sleeps within himself [after having
ceased from all physical and mental activities], all beings, who
are endued with bodies according to their acts, cease from
their own acts, and the mind also becomes inert. 53.

Kulluka.—पूर्वोक्तमेव स्पष्टयति—तस्मिन् स्वपतोति । तस्मिन् प्रजापतौ
निवृत्तेच्छे 'स्वस्थे' (क) उपसंहृतदेहमनोव्यापारि (I) कर्मात्मनो देहाः (2) जिवन्माः (3).
'स्वकर्माभ्यः' देहग्रहणादिभ्यः (4) निवर्तन्ते ; मनश्च "सर्वेन्द्रियसहितं" वृत्तिरहितं (5)
भवति ॥ ५३ ॥

(क) सुस्थे—B, M, G, V. (V reads सुस्थे for स्वस्थे in the Text
also, but this will spoil the metre).

Kulluka Explained.

1. स्वस्य &c.—स्वस्य (lit. 'when he is in *himself*') means 'when the activities of his body and mind have been withdrawn [by himself].

2. कर्मलब्धदेहाः—A paraphrase of कर्मोक्तानः । It means that the Souls are endowed with bodies according to their *actions*.

3. चेतनाः—Lit. those acquainted with i.e. endowed with body (चेतन) ; i.e., Souls.

4. स्वकर्मभ्यः—From their own acts, viz., taking a new body i.e. birth, &c.

5. मनः सर्वेन्द्रियसहितं &c.—The mind with the other sense-organs ceases to have any activity. [The mind is the impeller of all other organs. सर्वेन्द्रियसहितं is not in the Text, it is supplied by Kull.].

Notes.

कर्मोक्तानः=कर्मलब्धदेहाः—Kull. ; कर्मोक्तशरीराः—Gov. So, they seem to be inclined to analyse the compound thus :—कर्मोक्तिः (पूर्वकृतैः) आत्मा (शरीरं) येषां ते—अधिकरणी बहुव्रीहिः । But Medh. renders it as कर्मप्रधानाः । So, his analysis would be—कर्म आत्मा (प्रधानं) येषां ते—समानाधिकरणी बहुव्रीहिः । For the meaning, see Kull. Expl. 2.

शरीरिणः—शरीर + इनि, १मा बहुवचने । Those who are endued with *bodies* ; i.e., Souls.

स्वकर्मभ्यः—स्वेषां कर्मणि (शरीरग्रहणादीनि), तैभ्यः ।

ज्वालिः—ज्वा + नि (औणादिकः) । निरुत्साहः ; inertness.

अच्छति—अ + लट्—ति । अच्छति=गच्छति=प्राप्नोति ।

युगपत् तु प्रलीयन्ते यदा तस्मिन् महात्मनि ।

तदाऽयं सर्वभूतात्मा सुखं स्वपिति निर्वृतः ॥ ५४ ॥

Prose.—यदा तु तस्मिन् महात्मनि [सर्वभूतानि] युगपत् प्रलीयन्ते तदा अयं सर्वभूतात्मा निर्वृतः [सन्] सुखं स्वपिति ।

N. B. Medh. observes that the order of the words यद् and

तद् in this Sloka should be inverted. Otherwise this passage will not tally with the preceding Sloka. So the proper अन्वय should be—

यदा तु अयं सर्वभूतात्मा निर्वृतः [सन्] सुखं स्वपिति, तदा [सर्वभूतानि] युगपत् तस्मिन् महात्मनि प्रसीयन्ते ।

Bengali.—एतन् मनुष्य भूत সেই মহান আত্মায় যুগপৎ প্রাণীন হই, তখন সর্বভূতের আত্মা অর্থাৎ পরমাत्मा প্রশান্তভাবে স্বখে প্রসুপ্ত হইয়া অবস্থান করেন ॥ ৫৪ ॥

English.—When all are simultaneously absorbed in that great Soul, then this soul of all beings rests happily in perfect repose. 54.

Kulluka.—इदानीं महाप्रलयमाह—युगपच्छितिः । एकस्मिन्नेव काले यदा तस्मिन् परमात्मनि "सर्वभूतानि" प्रलयं यान्ति, तदा अयं सर्वभूतानाम् आत्मा 'निर्वृतः' निवृत्त-जायत्स्वरूप्यादारः, सुखं स्वपिति—सुषुप्त इव भवति (१) । यद्यपि नित्यज्ञानानन्दस्वरूपे परमात्मनि न सुषुप्तः, तथापि जीवधर्मोऽयमुप-चक्ष्यते (२) ॥ ५४ ॥

Kulluka Explained.

१. स्वपिति—सुषुप्त इव भवति—स्वपिति [does not mean 'sleeps, but it] means 'rests as if in sleep', i.e., rests in perfect repose.

२. यद्यपि &c.—Although 'sleep' is not consistent with the nature of परमात्मा who is nothing but eternal consciousness and joy, yet the virtue of the individual soul is here attributed to him.

Notes.

सर्वभूतात्मा—सर्वभूतानाम् आत्मा—इतत्पुरुषः ।

सुखम्—Adverb modifying स्वपिति ।

निर्वृतः—निर्वृत्त-इ + क्त = शान्तः—contented. The word should be carefully distinguished from निर्वृत्त which means 'accomplished', and from निवृत्त which means 'ceased or withdrawn'.

तमोऽयन्तु समाश्रित्य चिरं तिष्ठति सेन्द्रियः ।

न च खं कुरुते कर्म तदोत्क्रामति मूर्त्तितः ॥ ५५ ॥

Prose.—तदा अयं [जीवात्मा] तु तमः (अज्ञानं) समाश्रित्य सेन्द्रियः [सन्] चिरं तिष्ठति, खं कर्म च न कुरुते, मूर्त्तितः [च] उत्क्रामति ।

Bengali.—उत्पन्न जीवात्मा ज्ञाननिवृत्ति अर्थात् ज्ञानाभाव बाध इहेन ऐन्द्रियादिन सहित तौर्बकाल अवधान करे, योग कर्म (अर्थात् योगधर्मानादि) निष्पादन करे ना, एतः देह इहेन उरकाद्व इह अर्थात् देहताग करे ॥ ५५ ॥

English.—Then the individual soul having fallen into nescience (i.e. cessation of knowledge) long remains with its organs, does not perform its own functions and departs from its corporeal frame. 55.

Kulluka.—इदानीं प्रलयप्रसङ्गेन जीवस्य उत्क्रामसमयं श्लोकद्वयेनाह (१)—तमोऽयमिति । 'अयं' जीवः 'तमः' ज्ञाननिवृत्ति (२) प्राप्य बहुकालमिन्द्रियादि-सहितः (क) तिष्ठति; न च आत्मोक्तं कर्म आस-प्रशासादिकं (३) करोति; 'मूर्त्तितः' पूर्वदेहात् 'उत्क्रामति' अव्यक्तं गच्छति (४) । लिङ्गशरीरावच्छिन्नस्य जीवस्य उद्भवात् तद्गमनमप्युपपद्यते (५) । तथाचोक्तं बृहदारण्यके [४।४।२]—'तमुत्क्रामन्तं प्राणोऽनुत्क्रामति, प्राणमनुत्क्रामन्तं सर्व्वं प्राणा अनुत्क्रामन्ति' (६) । प्राणाः—इन्द्रियाणि (७) ॥ ५५ ॥

Kulluka Explained.

१. इदानीं &c.—Here in connection with Pralaya the author speaks of the exit of the individual soul in these two Slokas.

२. तमः &c.—तमस् means 'cessation of knowledge,' i.e., unconsciousness or nescience.

३. आत्मोक्तं कर्म &c.—Its own (आत्मोक्तं) acts, viz., breathing in, breathing out, &c.

४. तदा &c.—At that time (i.e. during the प्रलय) it goes out of the body. परमात्मनि लीयते इत्यर्थः ।

५. लिङ्गशरीरावच्छिन्नस्य &c.—The individual soul encased in

the astral body goes out. So also the ইন্দ্রিয়, &c., (of which the astral body is made up) may be said, with propriety, to go out.

6. তস্ উত্ক্রাসনস্ &c.—The vital air follows the departing soul. The প্রাণস (i.e. ইন্দ্রিয়) follow the departing vital air.

7. প্রাণাঃ ইন্দ্রিয়ানি—[In the above quotation] the word প্রাণাঃ means the sense-organs.

Notes.

তদা অর্থ (জীবাৎমা) তমঃ সমাশ্রিত্য তিষ্ঠতি—During the period between a প্রলয় and a new creation, the individual soul remains unconscious, *as it then possesses no স্থূলদেহ which is a medium essential for feeling pleasure and pain.*

তদা—This তদা is probably to be taken with the যদা in SI. 54, and *not* with one to be understood in the present Sloka. Thus—যদা সর্ব্বভূতানি যুগপৎ তস্মিন্ প্রলীয়ন্তে, তদা অর্থ (জীবাৎমা) তমঃ সমাশ্রিত্য তিষ্ঠতি, স্বং কৰ্ম ন কুরুতে ; স্মৃতিতত্ত্ব উত্ক্রাসতি। Gov., however, seems to read তসৌ যদা সমাশ্রিত্য &c.

স্মৃতিঃ—স্মৃতি + তস্, পঞ্চম্যাঃ।

যদাঃপ্ৰাণমাত্মিকো ভূত্বা বীজং স্খ্যাস্তু (ক) চরিত্বা চ।

সমাশ্রিত্য সন্মুখস্তদা স্মৃতিং বিমুচ্যতি ॥ ৫৬ ॥

Prose.—যদা প্রাণমাত্মিকঃ ভূত্বা স্খ্যাস্তু চরিত্বা চ বীজং সমাশ্রিত্য, তদা সন্মুখঃ (= পৃথ্ব্যভূতৈন যুক্তঃ) সন্ স্মৃতিং বিমুচ্যতি (= মুক্ত্যতি)।

Substance.—প্রলয়ানন্তরী জীবাৎমা ইন্দ্রিয়াদিসংহিতঃ চিৎ তিষ্ঠতি। ততঃ স্বীয়প্রাণাত্মককর্মানুসারেণ হৃদাদিস্থাবরধানৌ মনুষ্যাদিজঙ্গমধানৌ বা জায়মানঃ শরীরং পরিমুক্ত্যতি।

Bengali.—যখন জীবাৎমা [পূর্ণাষ্টক বা নিম্নশরীর নামক] স্খ্যাবয়ব প্রাপ্ত হইয়া স্বাবর বা জঙ্গম বীজে প্রবৃষ্ট হয়, তখন সেই জীবাৎমা পূর্ণাষ্টক অর্থাৎ প্রাণাদির সহিত মিলিত হইয়া স্মৃতি (অর্থাৎ জ্ঞান শরীর) গ্রহণ করে ॥ ৫৬ ॥

English.—When having become elemental, i. e., encased in the astral body (composed of the eight constituents), it

enters into mobile i. e. animal) or immobile (i. e., vegetable) seed, it assumes a [gross] body. 56.

Kulluka.—कदा देहान्तरं गृह्णातीत्यत आह (1)—यदा अणुमात्रिकः इत्यादि । अणवो मावाः पृथ्यष्टकरूपा यस्य सः अणुमात्रिकः (2) । पृथ्यष्टकशब्देन भूतादीन् पृथ्यष्टकान्ते (3) । तदुक्तं सनन्देन—‘भूतेन्द्रियमनोबुद्धिवासनाकर्म्मवायवः । अविद्या चाष्टकं प्रोक्तं पृथ्यष्टकमिदं तैः’ (4) ॥ ब्रह्मपुराणेऽप्युक्तं—‘पृथ्यष्टकेन लिङ्गेन प्राणाग्निं स युज्यते । तेन बद्धस्य वै बन्धो मोक्षो मुक्तस्य तेन तु’ (5) ॥ यदा अणुमात्रिको ‘भूत्वा’ सन्पद्य, स्यात् (क)—वृक्षादिहेतुभूतं (6), चरिण—मानुषादिकारणं (7), बीजम् ‘आविर्भूति’ अविर्भूतिरिति तदा ‘संसृष्टः’ पृथ्यष्टकयुक्तो ‘सूति’ स्थूलदेहान्तरं—कर्मभूतानुरूपं, ‘विमुञ्चति’ गृह्णाति ॥ ५६ ॥

Kulluka Explained.

1. कदा &c.—(In reply to the question) when does the individual soul assume another body, he says—यदा अणुमात्रिकः &c.

2. अणवः &c.—अणुमात्रिकः means that whose forms are attenuated.

3. पृथ्यष्टकशब्देन &c.—The word पृथ्यष्टक means the eight things, viz., भूत, &c. [परि (देहे) अष्टकम् (अष्टौ अङ्गानि) इति परि + अष्टकम्, समासी सप्तम्याः अणुक् ।]

4. भूतेन्द्रिय &c.—भूतस (5 elements), इन्द्रियस (senses), मनस्, बुद्धिः, वासना (memories of past actions), कर्म्म, वायुस (5 vital breaths and अविद्या (nescience)—these eight are called पृथ्यष्टक ।

5. पृथ्यष्टकेन &c.—The soul (सः) joins the पृथ्यष्टक [otherwise called] लिङ्ग (लिङ्गशरीर) or astral body which consists of प्राण, &c. When the soul is within that, it is said to be encased (बद्ध), and when it is released by that it is said to be free (मुक्त) ।

6. स्यात् &c.—The immobile seed (i.e., the seed of an immobile creation), i.e., the cause which makes the soul take its birth as an immobile creation, i.e., the cause which makes

the soul take its birth as an immovable (*স্থাস্থ*) thing, such as a tree, &c.

7. *চরিশু* &c.—The mobile seed (i.e., the seed of a mobile creation), i.e., the *cause* which makes the soul take its birth as a movable (*চরিশু* = *জন্ম*) thing, such as a man, &c.

Notes.

অণুনাটিক:—অণুনাটিক: সাধা: যস্য স: অণুনাটিক:। অণুনাটিক is formed irregularly; or we might analyse it thus—অণুনাটিক: সাধা: ইতি অণুনাটিক:। অণুনাটিকা+ঠক্ = অণুনাটিক:। Only the initial vowel of the last member is lengthened here. Cf. *গুহ্যলিঙ্গ* in *S'akuntalā*, V.

স্থাস্থ বীজং, চরিশু বীজম্—These are instances of 'transferred epithet', the epithets *স্থাস্থ* and *চরিশু* being transferred from the 'creation' to the 'seed'.

স্থাস্থ—স্থা+গৃহ্। 'স্থাজিস্থা গৃহ'। ক্রোড়লিঙ্গঃ।

চরিশু—চর+ইশুচ্। ক্রোড়লিঙ্গঃ।

বিসৃজতি = **বৃদ্ধতি**—A peculiar meaning. Generally in such cases the prefix *বি* means *বিশেষ*, but here it means *বিরোধ*—the opposite of *বৃদ্ধতি* is *বৃদ্ধতি*।

এবং স জায়ত্বপ্ৰাভ্যামিদং সৰ্ব্বং চরাচরম্।

সম্ভবয়তি চাজসং প্রমাণয়তি চাব্যয়ঃ ॥ ৫১ ॥

Prose.—স: এবং জায়ত্বপ্ৰাভ্যাম্ ইদং সৰ্ব্বং চরাচরম্ 'অজস্র' সংজীবয়তি চ [*স্বয়ং*] অব্যয়: প্রমাণয়তি চ।

Bengali.—ব্রহ্মা এইরূপে স্বকীয় জাগরণ এবং নিদ্রা দ্বারা এই সমস্ত চরাচর বিশ্বকে নিরন্তর সম্ভবিত করেন এবং স্বয়ং অবিনাশী থাকিয়া বিনষ্ট করেন ॥ ৫১ ॥

English.—Thus he, by his own waking and sleeping, creates and destroys perpetually, while himself imperishable, this whole movable and immovable world. 57.

Kulluka.—प्रासङ्गिकं जीवस्योत्क्रमणम् अभिधाय प्रकृतमुपसंहरति (१)—एवं
स जायतुस्वप्राभ्यामिति ।। स ब्रह्मा अनेन प्रकारेण स्वीय-जायतुस्वप्राभ्यामिदं स्थावर-
जङ्गमं सञ्जीवयति मारयति च । 'अजस्र' सततम् । 'अव्ययः' अविनाशी ॥ ५७ ॥

Kulluka Explained.

१. प्रासङ्गिकं &c.—After having narrated incidentally
(प्रासङ्गिकं) the exit of the individual soul, he concludes the
proper (प्रकृत) subject.

Notes.

जायतुस्वप्राभ्याम्—The word जायन् (जाय + श्ठ) is to be taken
here as a noun. To avoid this the commentator Gangādhara
reads जागरत्स्वप्राभ्याम् and omits the स; in the Text. But in both
cases there is a violation of the rules of the ordinary अनुष्टुप्
metre.

पराचरम्—चरं च अचरं च इति समाहारद्वन्द्वः ।

अजस्रम्—नञ्—जस्र + र । The use of this word shows that the
cycle of creation and destruction is eternal.

प्रमापयति—प्र—मा (हिंसायास्—hot मा) + णिच् + लट्—ति ।

अव्ययः—नास्ति व्ययः (नाशः) यस्य सः—बहुव्रीहिः ; imperishable.

इदं शास्त्रं तु कृत्वासी मामेव स्वयमादितः ।

विधिवद् आह्वयामास मरौच्यादींस्त्वहं सुनीन् ॥ ५८ ॥

Prose.—असौ इदं शास्त्रं तु कृत्वा आदितः (=आदौ) माम् एव स्वयं
विधिवद् आह्वयामास, अहं तु मरौच्यादीन् सुनीन् [याहिन्वान्] ।

Bengali.—ब्रह्मा এই শাস্ত্র প্রণয়ন করিয়া প্রথমে কেবল আমাকে স্বয়ং যথাবিধি
অধ্যয়ন করাইয়াছিলেন, এবং আমি মরৌচি প্রভৃতি মুনিগণকে অধ্যয়ন করাইয়াছি ॥ ৫৮ ॥

English.—Having prepared this S'āstra, he himself duly
taught it first of all to me alone, and I taught it to the sages,
Marichi and others. 58.

Kulluka.—इदं शास्त्रमिति । असी ब्रह्मा इदं शास्त्रं कृत्वा सृष्ट्यादौ मानव विधिवत् शास्त्रोक्ताङ्गजातानुष्ठानेन (1) अध्यापितवान्, अहं तु मरौच्यादीन् अध्यापितवान् ।

ननु, ब्रह्मकृतत्वेऽस्य शास्त्रस्य कथं मानवव्यपदेशः (2) ? अत्र निधाताधिः—शास्त्रशब्देन शास्त्रार्थो विधिमिषधस्मूह उच्यते । तं ब्रह्मा मनुं यादृशानाम्, मनुस्तु तत्प्रतिपादकं गम्यं कृतवान् इति न विरोधः (3) । अन्ये तु, ब्रह्मकृतत्वेऽप्यस्य शास्त्रस्य मनुना प्रथमं मरौच्यादिभ्यः स्वरूपतः अर्थतः प्रकाशितत्वात् मानवव्यपदेशः, वेदापौरुषेयत्वेऽपि काठकादिव्यपदेशवत् (4) । इदं तु उच्यते,—ब्रह्मणा शतसाहस्रमिदं धर्मशास्त्रं कृत्वा मनुरध्यापित आसीत्, ततस्तेन च स्वरचनेन संक्षिप्य शिष्येभ्यः प्रतिपादितम् इत्यविरोधः (5) । तथाच नारदः 'शतसाहस्राऽयं गम्यः' इति स्मरति वा (6) ॥ ५८ ॥

Kulluka Explained.

1. विधिवत् &c.—विधिवत् (i. e. properly) means attended with the observance of all (जातं=स्मूहः) the subsidiaries mentioned in the S'ástras.

2. ननु &c.—Well, how is it that this work is called मानव although it was prepared by ब्रह्मा ।

3. शास्त्रशब्देन &c.—Here the word शास्त्र means (not a systematised code but) the injunctions and prohibitions mentioned in the S'ástras. Brahmá taught those to Manu, and then Manu prepared a code on the basis of those rules.

4. अन्ये तु &c.—Others, again, hold—This S'ástra, although originally written by ब्रह्मा, is called मानव as it was itself (स्वरूपतः) with its meanings (अर्थतः), made known to Maríchi, &c., for the first time by Manu. It is called after him, just as the eternal Veda is sometimes called after its propounders, e. g., काठ, कुथुम, &c.

5. इदं तु उच्यते—But the real thing is said thus :—Brahmá originally prepared this S'ástra with 100,000 verses and taught it to Manu. Then, again, Manu, after having

abridged the work in his own words, taught it to his pupils. So, there is no anomaly.

6. अरति अ—[This is the predicate of वारदः.]
N. B. Quotations from अरति are introduced with a derivative of the root अ, viz. अरति, अर्यते, &c., [and those from अरति are introduced with a derivative of the root अ, e. g. अर्यते, &c.]

Notes.

असौ (ब्रह्मा) इदं शास्त्रं कृत्वा मां गृह्णामास—

Q. How is it that the S'āstra, which is here distinctly said to have been framed by Brahmā, is called मानवशास्त्र ?

Ans. (i) The injunctive and prohibitive rules were originally enunciated by Brahmā, but they were systematised by Manu ; hence the S'āstra is called मानवशास्त्र. See Kull. Expl. 3.

(ii) Though originally prepared by Brahmā, the शास्त्र is called मानवशास्त्र on account of its being first explained before the world by Manu. See Kull. Expl. 4.

(iii) Though originally prepared by Brahmā, the शास्त्र is called मानवशास्त्र on account of its being abridged by Manu. See Kull. Expl. 4.

N. B. Kull.'s language leads one to suppose that Medh. concludes his discussions on the subject as given in heading (i). But as a matter of fact he notices the next two views also. We quote from Medh. below :—

इह शास्त्रशब्देन आर्यविरचितेष्वसुसूत्रेण उच्यते, न तु यस्य, तस्य मनुना कृतत्वात् । तथाहि मानव इति व्यपदेशोऽयम् ; इतरथा हि तैरव्ययम् इति व्यपदिश्येत । कुचित्तु हिरण्यगर्भेणापि कृते यस्य मनुना बहूनां प्रकाशितत्वात् तेन व्यपदेशो युज्यते एव । यथा हिमवति प्रवसन्सुपलभ्यमाना गङ्गा अन्यतोऽप्युत्पन्ना हिमवतीति व्यपदिश्यते, यथा च निबद्धज्ञानात् कादकं प्रवचनं कटेन व्यपदिश्यते ।... नारदश्च अरति—शतसाहस्रोऽयं ग्रन्थः प्रजापतिना कृतः, ततः स मन्वादिभिः क्रमेण संचित इति अतः अन्यकृतत्वेऽपि मानवव्यपदेशो न विवृण्वतः ।

याहयानास—यह + णिच् + लिट्—अ। The root यह is regarded as a बुद्धार्थक root. Hence the nominative in the अचिजल form takes द्वितीया in the णिजल form by rule 'गतिबुद्धिमत्यवसानार्थशब्द-कर्मोऽकसकाणाम् अधिकर्ता स यौ' ।

अहम्—Its predicate cannot be याहयानास, but some such other word is to be understood, e. g., अयाहयम्, &c. N. B. लिट् is not used ordinarily in connection with 1st person, singular ; hence, the necessity of understanding a separate verb.

स्वयन्, आदितः and विधिवत्—The words signify that the S'āstra was taught to Manu intact. Not the slightest portion of it was lost. Cf. Medh.—

स्वयम् आदितः विधिवद् इत्येभिः पदैः आगमस्य अविच्छेद उच्यते । यस्यकारेण हि स्वहातो ग्रन्थो यः 'स्वयम्' अध्याप्यते प्रथमं, तत्र नात्रापि न परिहोयते । अन्यस्य हि तस्मादधिगतवतः अन्यम् अध्यापयतः न तद्व्यवस्थाविनाशि यदा भवति । कर्तुरप्यध्यापितपूर्वस्य प्रतिष्ठापितोऽपि सया पूर्वम् अयं ग्रन्थः इति द्वितीयवारं प्रमादालस्यादिना संशः सम्भाव्यते । अतः 'आदितः' इत्युक्तम् । 'विधिवत्'—शिष्योपाध्याययोः अनन्यमनस्तादिगुणः अवहितचित्ता 'विधिः' ।

एतद्बोऽयं भृगुः शास्त्रं आवयिष्यत्यशेषतः ।

एतद्धि मत्तोऽधिजगी सर्वमेषोऽखिलं मुनिः ॥ ५८ ॥

Prose.—अयं भृगुः एतत् शास्त्रम् अशेषतः वः (= वृषाकसु, अथवा वृषभ्यम्) आवयिष्यति । एषः मुनिः हि एतत् सर्वम् 'अखिलं' मत्तः (= मत्सकाशात्) अधिजगी ।

Bengali.—এই ভৃগু এই শাস্ত্র আপনানিগকে সম্পূর্ণভাবে প্রবণ করাইবেন । যেহেতু এই মুনি এই সমস্ত শাস্ত্র আমায় নিকটে সম্পূর্ণভাবে অধ্যয়ন করিয়াছেন ॥ ৫৯ ॥

English.—This (sage) Bhṛigu will fully narrate to you this S'āstra; for this sage has learnt it all in its entirety from me. 59.

Kulluka.—एतद्बोऽयमित्यादि । एतच्छास्त्रम् अयं भृगुः वृषाकसखिलं कथयिष्यति, वृषादेवोऽशेषमेतत् मत्तः अधीतवान् ॥ ५८ ॥

Notes.

वः—Kull. takes it to be षष्ठी, बहुवचन । It may also be taken as ४थी, बहुवचन ।

एतन्—Adj. of शास्त्रम् ।

सत्तः—अस्मद् + तस, पक्षस्याः ; अस्मद् इत्यस्य सत्त इत्यादिशः । पक्षमी is there used by the rule 'आख्याता उपयोगे' ।

अखिलम्—असंक्षिप्तम् ; fully. खिल means 'संक्षिप्त' (abridged).

ततस्तथा स तेनोक्तो महर्षिर्भृगुः ।

तानब्रवीदृषोन् सर्वान् प्रीतात्मा श्रूयतामिति ॥ ६० ॥

Prose.—ततः सः महर्षिः भृगुः तेन मनुना तथा उक्तः प्रीतात्मा [सन्] तान् सर्वान् ऋषीन् 'श्रूयताम्' इति अब्रवीत् ।

English.—Then that great seer Bhṛigu being thus directed by Manu said, with a joyous heart, to all those sages :—"Please listen". 60.

Bengali.—महर्षिं भृगुं मनुकर्तृक सेहैकूप उक्त हईश प्रीत हईलेन, एवम् "आपनारां ऋषीन्" एहि कथा सेहि ऋषिगणके बलिजेन ॥ ६० ॥

Kulluka.—ततस्तथेति । स भृगुर्भृगुना तथा उक्तः—अयं श्रावयिष्यति इत्युक्तः (क), 'ततः' अनन्तरम् "अनेकसुनिसन्निधौ गुरुसम्भावनया" प्रीतमनाः (१) तां ऋषीन् प्रत्यवाच—श्रूयतामिति ॥ ६० ॥

Kulluka Explained.

१. अनेकसुनिसन्निधौ &c.—N. B. This is the meaning of the word प्रीतात्मा occurring in the text. The meaning is—he was pleased on account of his being honoured by his preceptor in the presence of a host of sages. [The reason does not occur in the text, but has been supplied by the commentator.]

Notes.

प्रीतात्मा—Adj. of भृगुः ।

(क) अयं श्रावयिष्यतीति यस्मादधिजगौ इत्युक्तः—All except A.

स्वायम्भुवस्यास्य मनोः षड्वंशा मनवोऽपरः ।

सृष्टवन्तः प्रजाः स्वाः स्वा महात्मानो महौजसः ॥ ६१ ॥

Prose.—स्वायम्भुवस्य अस्य मनोः वंशाः (= वंशीजवाः) महात्मानः महौजसः अपरः षट् मनवः स्वाः स्वाः प्रजाः सृष्टवन्तः ।

Bengali.—এই স্বায়ম্ভুবমুনি মহিৎ একবংশে উৎপন্ন [এবং জুনাক্সি] মহাশয় ও মহাতেজসী অল্প ছয়জন মনু স্ব স্ব [অধিকারকালে] প্রজা সৃষ্টি করিয়াছিলেন ॥ ৬১ ॥

English.—Six other high-minded and very powerful Manus, sprung from the same stock [and doing the same work] as Swáyambhuva Manu, created their own offspring [in their respective terms of supremacy]. 61.

Kulluka.—स्वायम्भुवस्येति । ब्रह्मपौत्रस्य (क) (१) अस्य मनोः षट् वंशप्रभवाः मनवः एवंकार्यकारिणः (२)—स्वे स्वे काले सृष्टिपालनादौ अधिकृताः स्वाः स्वाः प्रजाः उत्पदिदवन्तः ॥ ६१ ॥

Kulluka Explained.

1. ब्रह्मपौत्रस्य—[This is the paraphrase of स्वायम्भुवस्य । For the genealogy of Manu, see the chart in page xviii of the Introduction].

2. एवंकार्यकारिणः—Whose office was the same [as that of स्वायम्भुव मनु]. N. B. This sense it extracted from the word वंश्य which may be of two classes :—

(i) By birth (जन्म) in the same family, and (ii) by office (कर्म) of the same nature. This has been fully and clearly discussed by Medhātithi from whom we quote below :—

सर्वे (= सर्वे मनवः) हि साक्षात् ब्रह्मणा सृष्टाः, इत्येककुलसम्बन्धात् वंशाः उच्यन्ते ; अथवा एकस्मिन् कार्ये अधिकृताः वंशाः, एककर्मोन्वयेन प्राणिनां वंश-व्यवहारो भवति—इति मुनो व्याकरणस्य वंश्यी इति । [N. B. Honours students may compare with this latter view what they have got in the Siddhānta Kaumudī on the rule 'वंश्या वंश्येन'].

(क) ब्रह्मपुत्रस्य—M, P, and G.

Kull. follows Medh. even in the minute details, but he is often too concise to be clear.

Notes.

स्वायम्भुवस्य—स्वयम्भू + अण्—गोत्रापत्यार्थः । 'श्रीगणेशः' इति सूत्रेण 'स्वायम्भव' इति रूपे प्राप्तेऽपि 'स्वायम्भुव' इति रूपम्, संज्ञापूर्वकविधिरनित्यत्वात् ।

स्वारोचिषश्चौत्तमिश्च तामसो रैवतस्तथा ।

चाक्षुषश्च महतातेजा विवस्वत्सुत एव च ॥ ६२ ॥

Prose.—महातेजाः स्वारोचिषः च औत्तमिः च तामसः तथा रैवतः चाक्षुषः च विवस्वत्सुतः एव च [एते पूर्वोक्ताः षट् मनवः] ।

Bengali.—महातेजाः स्वारोचिषः, औत्तमिः, तामसः, रैवतः, चाक्षुषः एव दिवङ्मनवः अर्थात् वैवस्वत—हैहयाः मेहे ह्य मनु ॥ ७२ ॥

English.—Swārochisha, Auttami, Tāmasa, Raivata, Chākshusha and Vivaswat-suta (i.e. Vaivaswata)—these are the six Manus of great glory. 62.

Kulluka.—स्वारोचिषश्च । एते मनवः षट् नामतः निर्दिष्टाः ॥ ६२ ॥

Notes.

स्वारोचिषः, &c —These six together with स्वायम्भुव मनु, their common ancestor, and the 7 other Manus referred to in I. 59 make the 14 Manus. See Notes on अन्यान् मन मनुन् in Sl. 36.

The Márkandeya Purāna (ch. 66, 72-77) gives a detailed history of these names. It will appear therefrom that the proper name of स्वारोचिष (son of स्वरोचिष) is युतिमत्, and that of विवस्वत्सुत (son of विवस्वत) is वैवस्वतः । The other names are both derivative and proper. Thus उत्तमस्य अपत्यं पुमान् इति औत्तमिः, (सुराष्ट्रात्) तमसि (= अन्धकारे) जातः इति तामसः, (दुर्गमात्) रैवत्याः अपत्यं पुमान् इति रैवतः, (अन्मित्रस्य पुत्रोऽपि) पूर्वजन्मानि ब्रह्मणः चक्षुषो जातः इति चाक्षुषः—इत्येव तेषां नामानि ।

महातेजाः—महत् तेजः यस्य सः । It is an adjective qualifying the name विवस्वत्सुतः only (who is now in the ascendancy), or rather all the six names.

स्वायम्भवाद्याः सप्तैते मनवो भूरितेजसः ।

स्वे स्वेऽन्तरे सर्वमिदमुत्पाद्यापुष्टराचरम् ॥ ६३ ॥

Prose.—स्वायम्भवाद्याः एते सप्त भूरितेजसः मनवः स्वे स्वे अन्तरे सर्वम् इदं चराचरम् उत्पाद्य अयुः (=पालितवन्तः) ।

Bengali.—बायबुवधृति महातेजसो एहे सात जन मनु ख ख अतिकारकाले एहे द्वावन्नक्षत्रमयक मनसु जगत् सृष्टि करिस। पालन करिसाछेन [एव सृष्टि करिस। पालन करिस। धारकन] ॥६३॥

English.—The seven very glorious Manus of whom Swāyambhuva was the first, have produced and preserved the whole movable and immovable creation in their respective periods [of supremacy] [and they still do the same]. 53.

Kulluka.—स्वायम्भवेति स्वायम्भुव-प्रमुखाः सप्त असौ मनवः स्वीयस्वीयाधिकारकाले इदं स्यावर्जकमनुत्पाद्य पालितवन्तः (१) ॥ ६३ ॥

Kulluka Explained.

१. पालितवन्तः—[This is the paraphrase of अयुः in the text].

Notes.

स्वे स्वे अन्तरे—मन्वन्तर is the term of Manu. Speaking in round numbers it consists of 306, 720,000 human years. (See I. 79).

अयुः—पा+लङ्—अन् । The past sense is not emphasised, as the cycle of creation is eternal.

निमेषा दश चाष्टौ च काष्ठा त्रिंशत् त्रिताः कला ।

त्रिंशत् कला (क) मुहूर्तः स्यादहोरात्रन्तु तावतः ॥ ६४ ॥

Prose.—दश च अष्टौ च निमेषाः [काष्ठा [स्यात्] । त्रिंशत् तु ताः (=काष्ठाः) कला [स्यात्] । त्रिंशत् कलाः मुहूर्तः स्यात् । तावतः (=त्रिंशत्) [मुहूर्तान्] अहोरात्रं [विद्यात्] ।

(क) त्रिंशत्कलाः—A. This reading, though open to criticism here, is found in Jolly as well as in the Mahā-Bhārata.

Bengali.—अष्टादश निमेषे एक काष्ठा, त्रिंशत् काष्ठाश्च एक कला, त्रिंशत् कलाश्च एक मुहूर्तः, एवं त्रिंशत् मुहूर्ते एक अहोरात्रं जानिबेन ॥ ७३ ॥

English.—Ten and eight (i.e. eighteen) winks of the eye make one Káshthá, 30 Káshthás make one Kalá, 30 Kalás make one Muhúrta, and so many (i.e. 30) Muhúrtas are called an Ahoráttra (one day and night). 64.

Kulluka.—इदानीम् उक्त-मन्वन्तर-सृष्टि-प्रलयादि-कालपरिमाण-परिज्ञानाय आह—निमेषा दश चाष्टाविति (1) । अक्षिपक्ष्णोः स्वाभाविकस्य उन्मेषस्य सहकारी [सहचारी ?] 'निमेषः' (क) (2), ते अष्टादश—काष्ठा नाम कालः, त्रिंशत् च काष्ठाः कलासंज्ञकाः, त्रिंशत् कला मुहूर्ताः कालः, 'तावतः' (ख) विंशन्मुहूर्तान् अहोरात्रं कालं 'विद्यात्' । 'तावतः' इति द्वितीयानिर्द्देशात् 'विद्यात्' इत्यध्यहारः (3) ॥ ६४ ॥

Kulluka Explained.

1. इदानीं &c.—Now he proceeds to fix the measure of time such as काष्ठा, &c., in order to give an idea of a मन्वन्तर, a सृष्टि, a प्रलय, &c., already mentioned.

2. अक्षिपक्ष्णोः &c.—The winking of the eye-lashes [at intervals] is called निमेष which is concomitant to the natural condition viz. उन्मेष । [अक्षिपक्ष्णोः does not mean 'of the eye together with the eye-lashes' as one of the Editors puts it, but it means of the *two* eye-lashes']

N. B. On the word निमेष Medh. and Gov. have commented thus :—अथ कोऽयं निमेषा नाम ? अक्षिपक्ष्णोः नैसर्गिकं कर्म (नैसर्गिकः कर्म्यः ?) उन्मेष-सहचारी ।—Medh. (in Sl. 65). निमेषः—अक्षिपक्ष्णोः स्वाभाविकः कर्म्यः उन्मेष-सहचारी ।—Gov. When comparing Kull. here with Medh. and Gov. it should be remembered that उन्मेष is principally the natural condition, but when considered as a कर्म्य, निमेष is the natural act.

(क) स्वाभाविकस्य उन्मेषस्य सहकारी [सहचारी ?] निमेषः—A, B, G, M, S. स्वाभाविकः कर्म्य उन्मेषः तत्सहकारी निमेषः—P. स्वाभाविकः उन्मेष-संकीर्तः निमेषः—Bg, Bh, Bk, J, V.

(ख) तवत्—All except A and G.

3. तावतः &c.—On the strength of the 2nd case-ending inतावतः the verb विद्यात् (or some such other word) is to be understood.

Notes.

निमेषः—Here it means the *time* required for the twinkling of the eye. [Medh. remarks that this is also put as follows—यावता कालिन व्यक्तम् अक्षरम् उच्चार्यते सः निमेषः—the time necessary to articulate a (short) vowel is called निमेषः ।]

इमं च अष्टौ च=अष्टादश । According to Mahā-bhārata and the Purānas 15 निमेष make one काष्ठा । (cf. Mahā-bhārata. S'ānti, 231, 12 ; Vishnu-purāna, I.3.7 ; &c.). The commentator सर्वज्ञानारायण reconciles these two opinions by saying that when the निमेष are faster, then 18 निमेष make one काष्ठा ; and when they are slower, then 15 निमेष make one काष्ठा ।

स्वात्—Singular in accordance with the विधेय (predicate) मुहूर्तः, although विशत कलाः is in plural.

अक्षरावम्—अक्षरं रात्रिश्च इति अक्षरावः, तम्, समाहारद्वन्द्वः, but not in the neuter gender. The rule is 'रात्राङ्गाद्वाः पुंलिङ्गम्' । See Notes on अक्षरावम् in the next Sloka.

तावतः—(i) Some explain तावतः (च्या) by taking it in the sense of तावन्तः (श्मा) । But this is a queer course.

(ii) Some read तावता for तावतः ।

Both these ignore the difficulty about the word अक्षरावम् which should have been in the masculine gender. It should be noted, however, that there was for some time a tendency in some quarters to use the word अक्षरावम् in neuter gender on account of समाहारः । Cf. तत्त्वबोधनी on the Sūtra 'अक्षरः सर्व्वकदेश- &c.'—“ स ननु मुक्तम् इत्येतत् बाधित्वा परत्वात् 'रात्राङ्गाद्वाः' इति पुंस्त्वम् । एतेन एकवद्भावात् स्त्रीवता इति प्राची ग्रन्थः परास्तः ” ।

(iii) Gangādhara reads अक्षरावस्तु तावता and avoids all difficulties.

(iv) Medh., Gov. and Kull. take अक्षरावम् as द्वितीयान्त and explain the च्या विभक्ति by understanding the word विद्यात् after it.

अहोरात्रे विभजते सूर्यो मानुषदैविके ।

रात्रिः स्वप्नाय भूतानां चेष्टायै कर्मणामहः ॥ ६५ ॥

Prose.—सूर्यः मानुषदैविके अहोरात्रे विभजते । रात्रिः भूतानां स्वप्नाय, अहः कर्मणां चेष्टायै [भवति] ।

Bengali.—सूर्यो रात्रिं एव देव अहोरात्रे विभज्य करिष्ये भोक्तेन । रात्रिं आनिशेन निद्राय निशिष्ठ, एव दिवस कर्म मण्डीपनेन निशिष्ठ ॥ ६५ ॥

English —The sun divides day and night, [both] human and divine. Night is for the repose of beings, and day for the performance of their acts. 65.

Kulluka.—अहोरात्रे इति । मानुष-देव-सम्बन्धिनौ दिनरात्रिकालौ आदित्यः पृथक्प्रातः । तयोर्मध्ये भूतानां स्वापायै रात्रिर्भवति, कर्मानुष्ठानार्थं दिनम् ॥ ६५ ॥

Notes.

अहोरात्रे—A Vedic form by the rule 'हिसन्निधिरौ अहोरात्रे च कन्दसि' । The exposition is अहश्च रात्रिश्च which in लौकिक Sanskrit would give the form अहोरात्रः—(i) masculine and (ii) singular, by the rules (i) जातिरप्रातिनाम् (which directs समाहार and consequently singular number) and (ii) रात्राङ्गाद्वाः पुंसि (which brings masculine gender to compounds ending in रात्र, the form रात्रि here being changed into रात्र, by the rule 'अहः सर्व्वकदेश-संख्यात-पुण्याच्च रात्रे') । In लौकिक Sanskrit the dual number might be defended, but the masculine gender can on no account be avoided. See note (ii) on तावत्; in Sl. 64.

मानुषदैविके—मानुषं च दैविकं च मानुषदैविके । Adj. of अहोरात्रे । In the Slokas which follow we read four kinds of अहोरात्र—मानुष, पितृ, दैविक and ब्राह्म । But here the author speaks of the sun's dividing the अहोरात्र of the *men* and of the *gods* only. Those of the पितृ and of ब्राह्म are left out. Why ? In answer to this the commentator Rāghavanānda says that these two adjectives मानुष and दैविक, are intended to include ब्राह्म and पितृ also

—‘মানুষদৈবিক ইতি ব্রাহ্ম-পিতৃযৌর্যুপলক্ষণম্’। But Sarvajna-Nārāyaṇa speaks differently with regard to পিতৃ অহোরাত্র and remains silent about the omission of ব্রাহ্ম অহোরাত্র। He says—পিতৃব্রাহ্মহোরাত্রস্ব তু তিথিনিয়তত্বেন চন্দ্রনিয়মাত্মা ন সূর্য্যো নিয়ামকঃ ; i.e., it is not the sun but the moon who divides the পিতৃ অহোরাত্র which are regulated by the তিথি (phases of the moon). This is also supported by the next Sloka which speaks of the পিতৃ অহোরাত্র as being composed of two পক্ষ (which are regulated by the moon).

সূর্য্যঃ—স্ব + যপ্, নিপাতনাৎ।

চেটা—চেটা means ‘physical effort’.

পিত্রে রাত্রাহনৌ মাসঃ প্রবিভাগস্তু পক্ষয়োঃ।

কর্ম্মচেটাস্বহঃ কৃষ্ণাঃ শুক্লাঃ স্বপ্রায় শব্দ্বরৌ ॥ ৬৬ ॥

Prose—মাসঃ (=লৌকিকঃ মাসঃ) পিত্রে রাত্রাহনৌ, [তয়োঃ] প্রবিভাগঃ তু পক্ষয়োঃ [ভবতি]। কৃষ্ণাঃ [পক্ষঃ] কর্ম্মচেটাসু (= কর্ম্মচেটায়ৈ) স্বহঃ [ভবতি], শুক্লাঃ [পক্ষঃ] স্বপ্রায় শব্দ্বরৌ [ভবতি]।

Bengali.—মাসের এক মাস পিতৃগণের এক অহোরাত্র। [কৃষ্ণ ও শুক্ল এই] পক্ষদ্বয়ে উক্ত অহোরাত্রের প্রবিভাগ হয়। কৃষ্ণপক্ষ তাহাদিগের কর্ম্মসম্পাদনের নিমিত্ত দিন, এবং শুক্লপক্ষ তাহাদিগের নিদ্রার নিমিত্ত রাত্রি ॥ ৬৬ ॥

English.—One [human] month is a day and a night of the Manes, and [their] division is by [lunar] fortnights. The dark fortnight is their day for activities, and the bright fortnight is their night for repose. 66.

Kulluka.—পিত্রে ইতি। মানুষাণাং মাসঃ পিতৃণামহোরাত্র ভবতি (ক) ১। তত্র পক্ষদ্বয়ৈব বিভাগঃ—কর্ম্মানুষ্ঠানায় কৃষ্ণা৭ক্ষঃ স্বহঃ, স্বাপ্রায়ঃ শুক্লপক্ষো রাত্রিঃ (২) ॥ ৬৬

(ক) অহোরাত্র ভবতঃ—All except A. But the word অহোরাত্র is seldom to be found in dual in লৌকিক Sanskrit. For the gender used by Kull., see Kull. Expl. ১.

Kulluka Explained.

1. मानुषाणां &c.—A month of men makes an अहोरात्र (day and night) of the पित्रः.

N. B. For Kull.'s use of neuter gender in अहोरात्र, see note (ii) on तावतः in Sl. 64. Kull. again uses the word in neuter in his Tika on Sl. 73.

2. कर्मोनुष्ठानाय &c.—The dark fortnight, which is the period for पित्रा acts is their 'day,' and the bright fortnight their 'night'.

N. B. It is rather perplexing to the beginner to note that the कृष्णपक्ष (and not the शुक्लपक्ष) is the 'day' of the पित्रः. But that is so, and for the following reason:—पित्रा acts (e.g., पार्वणश्राद्ध, &c.,) are generally enjoined to be performed during the कृष्णपक्ष। Hence, कृष्णपक्ष is the 'day' of the पित्रः.

Notes.

रात्राहनी—रात्रिश्च अहश्च इति रात्राहनी (or रात्राहणी)—इतरितरहन्तः ; जातिविवक्षायां तु समाहारः एकवचनं च स्यात् ; न and ण are alternatives here by the rule 'प्रातिपदिकान्त-तुम्-विभक्तिषु च' e.g., माषवापिनी or माषवापिणी।

The dual in रात्राहनी is obtained from the rule 'विप्रतिषिद्धं च अनधिकरणवाचि' by which समाहार is only optional, provided the members are not द्रव्यवाचक words. In the form अहोरात्र the two members—अहन् and रात्रि—are regarded as द्रव्यः. The compound is found in समाहार (and consequently in singular) by the rule 'जातिरप्राणिनाम्' where जाति means द्रव्यजाति। When रात्रि is the first member, the usual form is रात्राहनी in इतरितरहन्त (and not रात्राहः in समाहार) ; and when अहन् is the first member, the usual form is अहोरात्र in समाहार (and not अहोरात्रौ in इतरितरहन्त)।

कर्मचिदासु—We could expect तादर्थ्ये अर्थे here, this word being corresponding to स्वप्राय which is in अर्थे विभक्ति। The word has, however, been put in अन्ते here in the sense of विषयधिकरण for the sake of metre—'कर्मचिदासु इति युक्तः पाठः, यथा स्वप्राय इति। तादर्थ्या-मेव विषयभावेन विवक्षितं द्रव्यतुरोधात्, अतः समसौ'।—Medh.

দেবে রাত্রাহনো वर्षं प्रविभागस्तयोः पुनः ।

अहस्तत्रোदगयनं रात्रिः स्यादक्षिणायनम् ॥ ৫৩ ॥

Prose.—বর্ষ (= জ্যৈষ্ঠিকং বর্ষ) দেবে রাত্রাহনো, তয়োঃ প্রবিভাগঃ পুনঃ (= তু) [এবম্]—তত্র উদগয়নম্ অহঃ, দক্ষিণাখনং রাত্রিঃ স্যাত্ ।

Bengali.—মানুষের একবর্ষ দেবতাদিগের এক অহোরাত্র । এই অহোরাত্রের বিভাগ [এইরূপ]—সূর্য্যের উদগয়ন অর্থাৎ উত্তরায়ণ দেবতাদিগের দিন, এবং দক্ষিণায়ন [অর্থাৎ অস্তাদিগের] রাত্রি ॥ ৫৩ ॥

English.—One [human] year is a day and a night of the gods ; and their division [is this] :—the period during which the sun progresses towards the north is their day, and that in which the sun progresses towards the south is their night. 67.

Kulluka.—দেবে রাত্রাহনো বর্ষমিতি । মানুষাণাং বর্ষং দেবানাং রাত্রিদিনং ভবতঃ । তথ্যরপ্যং বিভাগঃ—নরাণামুদগয়নং দেবানামহঃ, তত্র প্রায়েণ দৈবকর্ম্মণা-মনুষ্ঠানং (১) ; দক্ষিণায়নন্তু রাত্রিঃ ॥ ৫৩ ॥

Kulluka Explained.

১. তত্র প্রায়েণ &c.—Acts intended for the gods are generally performed during that period (viz. উত্তরায়ণ) ।

Notes.

উদগয়নম্—উত—অহঃ + ক্রিণ্ = উদচ্ উদক্ (northward) অয়নং (গতিঃ) কর্ম্মধাণ্ড্যঃ ; উত্তরায়ণম্ । উদগয়ন or উত্তরায়ণ means the progress (of the sun) towards the north ; hence, the period of six months during which the sun takes a northerly course in moving from the East to the West. It is the period from the winter solstice to the summer solstice, i.e., from Mágha to Aśhádha.

দক্ষিণায়ন is the period of six months during which the sun takes a southerly course in moving from the East to the West. It is from the summer solstice to the winter solstice, i.e., from S'rávana to Pausha.

ब्राह्मस्य तु चपाहस्य यत् प्रमाणं समासतः ।

एकैकशो युगानां च क्रमशस्तन्निबोधत ॥ ६८ ॥

Prose.—ब्राह्मस्य चपाहस्य तु एकैकशः युगानां च यत् प्रमाणं तत् क्रमशः समासतः [सन्तुमकाशान्] निबोधत ।

Bengali.—ब्रह्मर अहोरात्रेर ये परिमाण, एवम् [सता-क्रेतादि] युगेन प्रत्येकैकशं ये परिमाण, ताहा क्रमशः संक्षेपे [आमार निकट] अवगत हुँन ॥ ७८ ॥

English.—Know [from me] briefly the measure of one day and night of Brahmā, and also of each of the several ages (Yugas) in order. 68.

Kulluka.—ब्राह्मस्येति । ब्रह्मणोऽहोरात्रस्य यत् परिमाणं, प्रत्येकं युगानाञ्च कृतादीनां (१), तत् 'समासतः' संक्षेपतः' शृणुत । प्रकृतेऽपि कालविभागे यद् ब्रह्मणोऽहोरात्रस्य वृथक् प्रतिज्ञानं तत् तदीयज्ञानस्य पुण्यफलज्ञानार्थम् [पुण्यफल-ज्ञापनार्थम् ?] (क) (२) । वक्ष्यति च [सन्तु—११७३]—'ब्राह्म' पुण्यसङ्घर्षिदुः इति । तद्वेदनात् (३) पुण्य' भवतीत्यर्थः ॥ ६८ ॥

Kulluka Explained.

१. युगानां च कृतादीनाम्—The Yugas are कृत, &c., (i.e., कृत, वैता, हापर and कलि) । N. B. कृत is another name for सत्य ।

२. प्रकृतेऽपि कालविभागे &c.—Although the divisions of time (viz. according to different modes of calculations) form the present subject-matter for discussion, yet the calculation of the अहोरात्र of ब्रह्मा [which being included in the above topic would not require a separate mention] is specially mentioned here to imply that its knowledge earns merit for the knower. [प्रकृत is an adjective from प्रकरण which means 'context']

३. तद्वेदनात्—By the knowledge of that.

(क) All read पुण्यफलज्ञानार्थम् । But ज्ञापन instead of ज्ञान would convey the meaning more clearly. Indeed Medh. here uses the expression तत्त्वज्ञापनार्थम् ।

Notes.

ब्राह्मण्य—ब्राह्मणः अथम् इति ब्राह्मः तस्य ।

चपाहस्य—चपासहितम् अहः इति चपाहः (मध्यपदलोपी कर्मधारयः) ; यद्वा, चपा च अहश्च (समाहारद्वन्द्वः) । The compound is in masculine gender by the rule 'रावाङ्गाङाः पुंस्' ।

समासतः—In brief. समास means 'briefness,' and व्यास means 'detail' ; (e.g., राज्ञः पुरुषः is expressed *briefly* as राजपुरुषः । Hence, राजपुरुषः is called a समास) ।

एकैकशः—एकैक + शस् । एकम् एकम् इति एकैकम् (instead of एकैकिकम्), निपातनात् by the rule 'एकं बहुव्रीहिवत्' ।

चत्वार्य्याहुः सहस्राणि वर्षाणां तत् (क) क्षतं युगम् ।

तस्य तावच्छतौ सन्ध्या सन्ध्यांशश्च तथाविधः ॥ ६६ ॥

Prose.—वर्षाणां (= दिव्यानां वर्षाणां) चत्वारि सहस्राणि तत् (= प्रसिद्धं) क्षतं युगम् [सन्वादयः] आहः । तावच्छतौ तस्य सन्ध्या [भवति], सन्ध्यांशः च तथाविधः (= तावच्छतौ) [भवति] ।

Bengali.—चारि महश्च [दैव] वर्ष मतायुगेर परिमाण, ईश मन्वादि महविंशत् बलिष्ठां थाकेन । সেই পরিমাণ শত (অর্থাৎ চারিশত) দৈব বর্ষ মতায়ুগের সন্ধার পরিমাণ, এবং সন্ধ্যাংশও সেইরূপ (অর্থাৎ চারিশত দৈব বৎসর) ॥ ৬৯ ॥

English.—They declare 4000 [divine] years to be the measure of the Krita-Yuga (the golden age). The সন্ধা (or the transition period preceding the Yuga) consists of as many (i.e. four) hundred [divine years], and the সন্ধ্যাংশ (or the transition period following the Yuga) is of the same number of years (i.e. 400 divine years) 69.

Kulluka.——चत्वार्य्याहुरिति । चत्वारि वर्षसहस्राणि क्षतयुगकालं सन्वादयो वदन्ति (1) । तस्य तारद्वयशतानि सन्ध्या सन्ध्यांशश्च भवति (2) । युगस्य पूर्व्या

(क) वर्षाणां तु—All except A. But वर्षाणां तत् is the reading of at least some of the commentators, as well as of the Mahā-bhārata.

‘सन्ध्या’, उत्तरस्य ‘सन्ध्यांशः’ (3) । तदुक्तं विष्णुपुराणे [१।३।१२, १३]—‘तत्प्रमाणैः
शतैः सन्ध्या पूर्वा तत्राऽभिधीयते । सन्ध्यांशकश्च तत्तुल्यो युगस्थानन्तरी हि
यः (4) ॥ सन्ध्या-सन्ध्यांशयोरन्तर्यः कालो मुनिसत्तम । युगाख्यः स तु विशेषः
कृतत्वे तादिसंज्ञितः’ (5) ॥ वर्षसङ्ख्या चैवं दिव्यमानेन, तस्यैव अनन्तरप्रकृतत्वात् (6) ।
‘दिव्यैर्वर्षसङ्ख्यैस्तु कृतत्वे तादिसंज्ञितम् । सतुर्युगं द्वादशभिस्तद्द्विभक्तं निबोधेऽहम् ॥’ इति
विष्णुपुराणवचनाच्च (7) [१।३।१०] ॥ ६६ ॥

Kulluka Explained.

1. चत्वारि &c.—Four thousand (divine) years make up the
कृतयुग । [सन्धादयः is understood as the nom. of आहुः ।]

2. तस्य तावद्वर्षशतानि &c.—The Sandhyā and Sandhyāms'a
of the कृतयुग are each comprised of as many (viz. four)
hundred [divine] years. [In the compound तावद्वर्षशतानि,
'तावत्' means 'as many'. For सन्ध्या and सन्ध्यांश, see next note.]

3. युगस्य पूर्वा—सन्ध्या, &c.—The 'period just *before* the
beginning of the Yuga proper is called the युगसन्ध्या, and a
similar period just *after* the termination of the Yuga proper
is called युगसन्ध्यांश । [For their duration, see the quotation
that follows.]

4. तत्प्रमाणैः शतैः—As many hundred (years) [as the Yuga
proper is calculated in terms of thousand] ; i.e., if the Yuga
is of 4 *thousand* years its सन्ध्या will consist of 4 *hundred* years,
so also its सन्ध्यांश ; if the Yuga is of 3 *thousand* years, its सन्ध्या
will consist of 3 *hundred* years, so also its सन्ध्यांश ; and so on.

5. सन्ध्यासन्ध्यांशयोः अन्तः यः कालः &c.—(अन्तः=मध्ये) । The
period between the सन्ध्या and the सन्ध्यांश is called the Yuga
proper. [Ordinarily speaking, a Yuga includes its सन्ध्या and
सन्ध्यांश । In other words, a Yuga has three distinct parts—
(i) The Yuga-Sandhyā', (ii) the Yuga *proper* and (iii) the
Yuga-Sandhyā'ms'a.]

6. वर्षसंख्या &c.—In these calculations the years should
be taken as *divine* years. For, the introduction of the present

topic (viz., the calculations of the durations of ages) in the previous Sloka is immediately (*অনন্তর*) preceded by a discussion of the *divine* year.

৭. দ্ব্যয়ৈঃ &c.—[In support of the above statement Kull. quotes the following from the Vishnu-Purāna.] The 4 Yugas, viz., ক্রতু, ত্রেতা, দ্বাপর and কলি are made up of 12000 *divine* (দ্ব্যয়) years. Learn from me the distribution of each.

Notes.

তাবচ্ছতী—তদ্ + বতুপ্ = তাবত্ । তাবতী শতাব্দী সমাহারঃ । তাবত্ being derived with the affix বতুপ্ is regarded as a সংখ্যাবাবক শব্দ (by the rule বহু-গণ-পূর্ণ-বতু-ডতি সংখ্যা) । Hence, তাবচ্ছতী is a সমাহার-দ্বিগু, and it ends in ঙ্ like তিলীকো । তাবচ্ছতী = As many hundred [divine years].

The calculation of the সত্যযুগ is as follows :—

The সত্যযুগ [proper] = 4 thousand (divine) years.

Its সম্ভ্রা = 4 hundred „ „

Its সম্ভ্রাংশ = 4 „ „ „

4800 divine years or 4800×360 human years = 1, 728,000 human years.

ইতরেষু সসম্ব্যেষু সসম্ভ্রাংশিষু চ ত্রিষু ।

একাপায়েন বর্তন্তে সহস্রাণি শতাব্দী চ ॥ ৩০ ॥

Prose.—সসম্ব্যেষু সসম্ভ্রাংশিষু চ ইতরেষু ত্রিষু [দ্বিগু] সহস্রাণি শতাব্দী চ একাপায়েন বর্তন্তে ।

Bengali.—অবশিষ্টে তিন যুগে এবং তাঁহাদের যুগসম্বন্ধায় ও যুগসম্বন্ধাংশে সহস্র এবং শতাব্দীর সংখ্যা ক্রমশঃ এক এক করিয়া নূন হয় ॥ ৩০ ॥

English.—In the other three [ages] and in their সম্ভ্রা and সম্ভ্রাংশ the thousands and hundreds are [gradually] lessened by one. 70

Kulluka.—इतिरेष्विति । अन्येषु वेतादापरकलिषु सन्ध्यासन्ध्यांश-
सहितेषु एकहान्ता सहस्राणि शतानि च भवन्ति (1) । तेन इदं सम्पद्यते (2)—द्वौषि
वर्षसहस्राणि वेतायुगं, तत्र द्वौषि वर्षशतानि सन्ध्यांशश्च । एवं द्वे वर्षसहस्रे
दापरः, तस्य द्वे वर्षशते सन्ध्या सन्ध्यांशश्च । एवं वर्षसहस्रं कलिः, तस्य एकं (क)
वर्षशतं सन्ध्या सन्ध्यांशश्च (3) ॥ ७० ॥

Kulluka Explained.

1. अन्येषु &c.—In the calculation of the other three Yugas
[proper], viz., त्रता, दापर and कलि, as well as their सन्ध्याs and
सन्ध्यांशs, the number ('thousand' and 'hundred') is to be less-
ened by one (एकहान्ता—एकहानि, इया एकवचनम्) in each case.

2. तेन इदं सम्पद्यते—From this we get the following.

3. द्वौषि वर्षसहस्राणि &c.—

The वेतायुग (proper) = 3 thousand [divine] years (i.e. one
thousand less than in the कृतयुग) ।

Its सन्ध्या = 3 hundred [divine] years (i.e. one
hundred less than in the कृतयुग) ।

Its सन्ध्यांश = 3 hundred [divine] years (i.e. one
hundred less than in the कृतयुग) ।

3600 divine years.

or 3600 × 360 human years = 1, 296,000 human years.

The दापरयुग [proper] = 2 thousand [divine] years.

Its सन्ध्या = 2 hundred „ „

Its सन्ध्यांश = 2 hundred „ „

2400 divine years.

or 2400 × 360 human years = 864,000 human years.

The कलियुग [proper] = 1 thousand divine years.

Its सन्ध्या = 1 hundred „ „

Its सन्ध्यांश = 1 hundred „ „

1200 divine years.

or 1200 × 360 human years = 432,000 human years.

(क) एकवर्षशतम्—All except A.

Notes.

ससन्ध्यायुः—सन्ध्याभिः सह वर्त्तमानानि ससन्ध्यानि [युगानि], तेषु—ससन्ध्यायुः ; together with the सन्ध्याs ; i.e., [in the Yugas] and in their सन्ध्याs.

ससन्ध्यायुः—Similar to ससन्ध्यायु [which see above].

एकापायेन—एकस्य अपायेः, तिन ; lessened by one. The Mahābhārata reads एकपादेन हीयन्ते &c.

यदेतत् परिसङ्ख्यातमादावेव चतुर्युगम् ।

एतद्द्वादशसाहस्रं देवानां युगमुच्यते ॥ ७२ ॥

Prose.—यत् एतत् आदौ एव चतुर्युगं पारसंख्यातम्—एतत् द्वादशसाहस्रं,—देवानां युगम् उच्यते ।

Bengali.—এই যে চতুর্যুগের পরিমাণ পরিসংখ্যাত হইল সেই চতুর্যুগ অর্থাৎ দ্বাদশ সহস্র [দৈব] বৎসরকে এক দৈব যুগ বলে ॥ ৭১ ॥

English.—These 1200 [divine] years, which have just been calculated as the total of four [human] ages, are called a Yuga of the gods. 71.

Kulluka.—यदेतदिति । एतस्य श्लोकस्य ‘आदौ’ ‘यदेतत्’ मानुषं चतुर्युगं परिगणितम् तद्देवानाम एक युगमभिधीयते (क) । चतुर्युगशब्देन सन्ध्या-सन्ध्याशयो-रप्रातिशङ्कायामाह—‘एतद्द्वादशसाहस्रम्’ इति ।—स्वार्थे अण (२) । ‘चतुर्युगैरेव द्वादश-सहस्रसंख्येर्दिव्यं युगम्’ इति तु सिधातिथेर्धर्मो न आदर्शव्यः, मनुना अनन्तरं दिव्ययुगसहस्रेण ब्रह्माहस्य (ख) अभिधानात्, विष्णुपुराणे च मानुष-चतुर्युग-सहस्रेण ब्रह्माह-कौर्त्तनात्, मानुष-चतुर्युगेनैव दिव्ययुगानुगमनात् (३) । तथा च विष्णुपुराणं [१।३।१४]—“कृतत्रेताहापरच कलिचेति चतुर्युगम् । प्रोच्यते तत् सहस्रन्तु (४) ब्रह्मणो दिवसो सुते” ॥ ७१ ॥

Kulluka Explained.

1. एतस्य श्लोकस्य आदौ &c.—The 4 human Yugas calculated before (आदौ) this Sloka (viz., in the two preceding Slokas—

(क) एतद्देवानां युगमुच्यते—All except A.

(ख) ब्रह्माहस्यापि—All except A.

I. 69, 70), taken together, make one Yuga of the Devas. [One of the Editors is in error here.]

2. चतुर्दशब्देन &c.—[The word युग is rather misleading. It may mean Yuga *proper*, or Yuga together with its सन्ध्या and सन्ध्यांशः । Here, in this Sloka, it is taken in the latter sense. To avoid the ambiguity, the author makes the sense of the word चतुर्दशम् clearer by adding the words एतद्द्वादशसाहस्रम् ।] Lest the word चतुर्दश might not include the सन्ध्याs and the सन्ध्यांशs the author adds the expression एतद् द्वादशसाहस्रम् । The word साहस्रम् is derived by adding the affix अण् to the word सहस्र in its own sense (स्त्राये) ।

3. चतुर्दशैरिव &c.—Medhātithi has erred in saying that the 4 Yugas taken 12000 times make a divine (दिव्य) Yuga. This error should not be respected (न आदत्तव्यः) । For, Manu says in the next Sloka that 1000 divine Yugas make one day of ब्रह्मा, and in the Vishnu-Purāna it is stated that a thousand times the four human Yugas make one day of ब्रह्मा ; so, it follows that 4 human Yugas, i.e. 12000 [divine] years, make one divine Yuga.

5. तत् सहस्रम्—That (viz. चतुर्दशम्) taken 1000 times.

Notes.

आदौ एव—Before this i.e. in Sl. 69 and 70.

चतुर्दशम्—चतुर्दश युगानां समाहारः,—like पञ्चपात्रम्, त्रिभुवनम्, &c., the compound does not end in ई । पात्रादित्वात् न डीप् ।

एतद् द्वादशसाहस्रम्—सहस्रम् एव इति साहस्रम् । सहस्र + अण्—स्त्राये द्वादश साहस्राणि परिमाणम् अस्त्व इति द्वादशसाहस्र + अण्—परिमाणे, by the rule 'तदस्य परिमाणम्' । Twelve thousand divine years, viz., the total of the 4 Yugas [with their सन्ध्याs and सन्ध्यांशs] make one divine Yuga.

This expression is added by the author by way of explanation of the word चतुर्दशम्—a word which is rather ambiguous. See Kull. Expl. 2.

N. B. Medh. has hopelessly erred in the explanation of this phrase, and Kull. has rightly condemned him. Govindarāja's explanation also is after Medh. and is, therefore, wrong.

दैविकानां युगानान्तु सहस्र परिसङ्ख्या ।

ब्राह्ममेकमहर्ज्यं तावती रात्रिरेव च ॥ ७२ ॥

Prose.—दैविकानां युगानां तु परिसंख्यया सहस्रं एकं ब्राह्मम् अहः ज्ञेयम् ।
रात्रिः च तावती एव ।

Bengali.—एक सहस्रं दैवयुगे अकार एकदिन इह, तंशिर रात्रिर परिमाणं
हेतुहे (अर्थात् एकसहस्रं दैवयुगं) ॥ १२ ॥

English.—One thousand in number of divine Yugas is to be known as a day of Brahmā; and his night also is of the same measure. 72.

Kulluka.—दैविकानामिति । दैवयुगानां सहस्रं ब्राह्मं दिनं (क) ज्ञातव्यम् ।
सहस्रमेव रात्रिः । 'परिसङ्ख्या' इति श्लोकपूरणार्थोऽनुवादः (१) ॥ ७२ ॥

Kulluka Explained.

१. परिसंख्यया &c.—The word परिसंख्यया [which is rather redundant] is simply to fill up [the second foot of] the Sloka.

Notes.

परिसंख्यया—हेतु तृतीया इति मेधातिथिः, यथा प्रकृत्यादिभ्यस्तृतीया ।

तावती—तद् + वतुप्—परिमाणे । स्त्रियां ङीप् (by the rule 'उगितश्च') ।

तद्वै युगसहस्रान्तं ब्राह्मं पुण्यमहर्विदुः ।

रात्रिश्च तावतीमेव तेऽहोरात्रविदो जनाः ॥ ७३ ॥

Prose.—[ये जनाः] युगसहस्रान्तं तत् पुण्यं ब्राह्मम् अहः तावतीम् एव
रात्रिं च विदुः ते जनाः अहोरात्रविदः [उच्यन्ते] ।

(क) ब्राह्मदिनम्—All except S.

Bengali.—[देव] युगसहस्रं बाह्यं गमांश्चिद् द्यौः सैवै पूषाजनक दिन एवः
तत्परिमाणं राजि बाह्यं जानेन तां हाराहै [अकृतपक्षे] अहोरात्रं ॥ १० ॥

English.—People, who know the holy day of Brahmā which ends in a thousand [divine Yugas], and also the night of the same measure, are अहोरात्रविद् [properly so called]; (i.e., they know the real meaning of a day and a night.) 73.

Kulluka.—तत्र युगेति । युगसहस्रेण 'अन्तः' समाप्तिर्न तद् ब्राह्मम् अहः, तत्परिमाणं रात्रिं ये जानन्ति ते अहोरात्रज्ञाः, इति स्तुतिरियम् (१) । स्तुत्या च 'ब्राह्ममहोरात्रं ज्ञातव्यम्' इति विधिः कल्प्यते (२) । अतएव पुण्यहेतुत्वात् पुण्यमिति विशेषणं कृतम् (३) ॥ ७३ ॥

Kulluka Explained.

1. इति स्तुतिरियम्—This is a praise [of the knowledge of the ब्राह्म day and night].

2. स्तुत्या च &c.—From the praise [mentioned above] the following injunction is to be drawn :—A ब्राह्म day and night should be known. N. B. Kull. uses the word अहोरात्र in neuter, but it should be in masculine. See Notes on अहोरात्रम् in Sl. 64.

3. अतएव पुण्यहेतुत्वात् &c.—As the said knowledge is meritorious, so the word अहम् has been qualified by the adjective पुण्यम्. [N. B. अतएव पुण्यहेतुत्वात्—One of these two phrases seems to be rather superfluous. The second phrase may be a reader's note on the first one.]

Notes.

युगसहस्रान्तम्—युगानां सहस्रम् इति युगसहस्रम् । युगसहस्रेण अन्तः (समाप्तिः) यस्य तत्, or युगसहस्रम् अन्तः (or अन्तं) (=स्वरूपं) यस्य तत्—that which terminates in, i.e., is comprised of 1000 Yugas.

विद्—विद्—जिद् चस्, in the sense of लद् [by the rule 'विदो लटो वा'] । The nom. of the verb is 'वि' to be understood.

तस्य सोऽहर्निशस्यान्ते प्रसुप्तः प्रतिबुध्यते ।

प्रतिबुध्यश्च सृजति मनः सदसदात्मकम् ॥ ७४ ॥

Prose.—प्रसुप्तः सः तस्य अहर्निशस्य अन्ते प्रतिबुध्यते । प्रतिबुध्यश्च सदसदात्मकं मनः सृजति (=मनः सर्गाय नियुज्जते, अथवा महत्तत्त्वं सृजति) ।

Bengali.—जका प्रबुद्ध होয় অহোরাত্রের অন্তে নিজ। ইহাতে প্রতিবুদ্ধ হন, এবং প্রতিবুদ্ধ হইয়া সঙ্গদাত্মক মনঃ সৃষ্টিকার্য্যে নিযুক্ত করেন, [অথবা মহত্ত্ব সৃষ্টি করেন] ॥ ৭৪ ॥

English.—At the end of his day and night he awakes from sleep, and awaking, he engages [for creation] his mind which is both existent and non-existent ; [or, he creates the महत्तत्त्वं which is sometimes the cause and sometimes the effect]. 74

Kulluka.—तस्येति । 'सः' ब्रह्मा तस्य पूर्वोक्तस्य स्वीयाहोरात्रस्य समाप्ती प्रतिबुद्धी भवति । प्रतिबुध्यश्च स्वीयं मनः सृजति—भूर्लोकं आदिव्यसृष्टये नियुज्जते, न तु जनयति ; तस्य महाप्रलयानन्तरं जातत्वात् अनष्टत्वाच्च ;—अवान्तरप्रलये भूर्लोकं आदिव्यमावनाशात् । सृष्टार्थं मनो नियुक्तिरिव मनःसृष्टिः । तथा च पुराणे श्रूयते (क)—'मनः सिसृक्षया युक्तं सर्गाय निदधे पुनः' (१) इति । अथवा (२), मनःशब्दोऽयं महत्तत्त्वपरः एव (ख) । यदापि तत् महाप्रलयानन्तरमुत्पन्नं "महान्तमीव च" इत्यादिना सृष्टिरपि तस्योक्ता, तथाप्यनुक्तं सूतानामुत्पत्तिक्रमं तद्व्युत्पत्तिं कथयितुं महाप्रलयानन्तरितामिव महदादिसृष्टिं भूतसृष्टिं च—हिरण्यगर्भस्यापि परमात्मत्वात्—तत्कर्तृकामनुवदति (ग) (३) । एतेन इदमुक्तं भवति—ब्रह्मा महाप्रलयानन्तरित-सृष्ट्यादौ परमात्मरूपेण महदादि-तत्त्वानि जगत्सृष्ट्यर्थं सृजति (४) । अतएव शेषे वक्ष्यति—“इत्येषा सृष्टिरादिताः” इति (५) । अवान्तरप्रलयानन्तरं तु मनःप्रवृत्तिसृष्टौ अभिधान-क्रमेणैव प्राथम्यप्राप्तिः इति “एषा सृष्टिरादिताः” इति निष्प्रयोजनोऽनुवादः स्वात् (६) ॥ ७४ ॥

(क) पुराणे—Omitted in A. But Gov. distinctly calls it a Pauranic text, and P reads here वायुपुराणे for पुराणे । The expression पुराणे श्रूयते, though rather unidiomatic, is occasionally met with. Cf. Kull. on Manu, III. 206, and Tilaka on Rāmāyana, Bāla, Ch. I, Sl. 42. पुराणे स्मर्यते would be the proper idiom.

(ख) इति for एव—A. (ग) ततः कर्तृकाम् अनुवदन्ति—A. Others read तत्कर्तृकाम् अनुवदन्ति ।

Argument.

Principally there are two kinds of Pralaya—(i) महाप्रलय or great Dissolution, and (ii) अवान्तरप्रलय or minor Dissolution. The former takes place every hundred years of Brahmá (cf. Vishnu Purána, I. 3. 24) and the latter every night of Brahmá. Now, the present Sloka in which Brahmá is said to awake after his so-called sleep during his night, and to create, clearly refers to the creation after a minor Pralaya. But, the sentence he creates the मनस् (मनः सृजति) offers some difficulty as मनस् (which is not destroyed at the time of minor Pralaya) does not require to be created at the expiration of a minor Pralaya. The commentator, therefore, tries to explain the sentence मनः सृजति as having reference to Mahá-Pralaya. He would explain away this intrusion of the creation after a Mahá-Pralaya into that after a minor Pralaya by saying that it would help the reader to catch the thread of the initial creation. But, in this case also, the sentence मनः सृजति remains unintelligible. For, मनस् cannot be said to be created *first of all* at the expiration of a Mahá-Pralaya. [the very first creation after a Mahá-Pralaya being महत् and not mind]. Kull., therefore, proposes to take मनस् in the sense of महत्तत्त्व. We discuss the point below more fully.

(i) In a minor Pralaya, the principles are not destroyed, but only the three worlds, viz. भूः, भुवः, and स्वः are destroyed. मनस् or mind [and the other *principles*] are destroyed only at the time of Mahá-Pralaya and not at the time of minor-Pralaya. So, as far as minor-Pralaya is concerned, the sentence मनः सृजति is unmeaning. For, if the मनस् has not been destroyed, then it still remains. So, how can it be said to be created again? To avoid this difficulty, Kull. (and some other commentators) interpret सृजति as नियुङ्क्ते. The meaning would thus be 'He engages his mind [to create the three worlds],'

This is the reconciliation from the stand-point of minor-Pralaya.

(ii) From the stand-point of Mahá-Pralaya also, the sentence 'he creates the मनस्' is not easily intelligible. For, at the Mahá-Pralaya everything is destroyed, nothing [except of course परमात्मा] is left behind. At the expiration of the Mahá-Pralaya the creation is to be made quite anew—from the *very beginning*. Now, महत् (or intellect) and not मनस् (or mind) is the very beginning of creation. So, the sentence might give a good meaning, if we could take the word मनस् in the sense of महत् । But where is the authority for taking मनस् in that unusual sense ? In anticipation of this difficulty Medh. gives the following quotation from a Purána :—

मनो महान् सतिर्बुद्धिर्महत्तत्त्वं च कीर्त्तते ।

पर्यायवाचकाः शब्दाः महतः परिकीर्त्तिताः ॥

which says that the words मनस्, महत्, सति, &c., are synonymous. But, in the second interpretation, a question arises. Well, the creation of the महत्तत्त्वं has already been described in Sl. 15. So, why this repetition ? To meet this objection, Kull. suggests that the repetition is *to narrate the order of creation of the Bhútas and their properties*, which have not been dealt with anywhere before.

Kulluka Explained.

1. 'मनः सृजति' मूर्त्तीकादितयसृष्टये &c.—'मनः सृजति' means 'he engages his mind' to create the three worlds viz., Bhûr, &c 'सृजति' does not mean 'जनयति,' as the mind has already been created after the Mahá-Pralaya, and has not vanished (अनष्टत्वात्) at the time of अवान्तर-प्रलय when the three worlds only, viz. Bhûr, &c., perish. The engaging of the mind for creation is here intended by the word मनःसृष्टिः । Cf. Purána—'Again

he engaged the mind—with inclinations for creation (सिद्धचया युक्तं)—in the act of creating (सर्गाय) ।

N. B. सिद्धचया युक्तः (adj. of ब्रह्मा) as found in Gov. is better than सिद्धचया युक्तम् (adj. of मनः). Cf. 'सिद्धचाशक्तियुक्तोऽसौ सृज्यशक्तिप्रचोदितः'—Vishnu-Purāna, 1. 5. 65.

2. अथवा—Or. [The above is the interpretation if the word मनस् here is taken in its usual sense—the mind. But as it involves a twisting of the word सृजति, and as the word मनस् in the next Sloka cannot be taken in the sense of 'mind,' the following alternative interpretation is proposed]

3. मनःशब्दोऽयं महत्तत्त्वपरः एव &c.—The word 'मनस्' here stands for 'महत्तत्त्व' । Although that (महत्तत्त्व) has been created after the Mahā-Pralaya and the said creation has also been described in the following words—'महान्तर्निव च &c.' (Sl. 15), yet in order to narrate the order of creation of the Bhūtas and their properties, which have not yet been mentioned (अनुक्तं) anywhere, the author here repeats (अनुवदति) the creation of महत्, &c., and of the Bhūtas, just after the Mahā-Pralaya, by परमात्मा,—Hiranya-garbhā, the actual creator here, being not different from परमात्मा (हिरण्यगर्भस्यापि परमात्मात्) .

N. B. The explanation of the Slokas that follow has been based on this *second* interpretation.

4. एतेन इदमुक्तं भवति—This amounts to saying that ब्रह्मा as परमात्मा [ब्रह्मा being not different from परमात्मा, so to say] creates महत्तत्त्व, &c., for the creation of the world just after the Mahā-Pralaya.

5. अतएव सिद्धे वक्ष्यति &c.—The author therefore says below (in Sl. 78) 'such is the creation in the beginning'.

6. अथान्तरप्रलयानन्तरं तु &c.—If the present passage be taken to refer to the creation of मनस् &c. after a minor Pralaya, the sense of 'beginning' being evident *prima facie*, the sentence [in Sl. 78], referred to above, would become superfluous.

Notes.

अहर्निशस्य—अहस्य निशा च अहर्निशम् । 'अचतुर-विचतुर—' इत्यादिमन्त्रेषु च प्रत्ययान्तो निपातितः । The compound is in क्लीबलिङ्ग by usage—'लिङ्गं लोकात्' ।

मनः सृजति—(i) अवान्तरप्रत्ययपक्षे—मनः सृष्ट्यर्थं नियुङ्क्ते ।

(ii) महाप्रत्ययपक्षे—महत्तत्त्वं सृजति । N. B. मनस् is also a synonym of महत्तत्त्वं । Cf. Purāṇa—'मनो महान् मतिर्बुद्धिर्ब्रह्मत्तत्त्वं च कौर्त्तयते' ।

सदसदात्मकम्—(i) मनःपक्षे see Sl. 14, Notes. (ii) महत्तत्त्वपक्षे the adjective means प्रकृतिविकृत्यात्मकम् i. e. कार्यकारणात्मकम् i. e. which is sometimes the cause [viz. of अहङ्कार, &c.] and sometimes the effect [viz. of प्रकृति].

मनः सृष्टिं विकुरुते चोद्यमानं सिद्ध्यया ।

आकाशं जायते तस्मात् तस्य शब्दं गुणं (क) विदुः ॥७५॥

Prose.—सिद्ध्यया चोद्यमानं मनः सृष्टिं विकुरुते । तस्मात् आकाशं जायते । शब्दं तस्य गुणं [मन्वादयः] विदुः ।

Bengali.—परमात्मा श्रष्टृविषयक ईच्छा द्वारा धेरित इहेम मनः अर्थात् महत्तत्त्वं [अहङ्कारादिर] श्रष्टे करे । সেই मनः অর্থাৎ মহত্ত্ব ইহাতে [পরম্পরাক্রমে] আকাশ উৎপন্ন হয় । পণ্ডিতেরা শব্দকে আকাশের গুণ বলেন ॥ ৭৫ ॥

English.—Being impelled by [Brahmā's] creative desire, the मनस् i. e. महत् sets about creating and from it ether springs up. They declare that sound is the property of ether. 75.

Kulluka.—मनः सृष्टिमिति । 'मनो' महान् (1) सृष्टिं करोति, परमात्मनः सृष्टिमिच्छया धैर्यमाशं (2), तस्मादाकाशमुत्पद्यते । तच्च पूर्व्वीकृतानुसारात्—अहङ्कार-तन्मात्रक्रमेण (3) । आकाशस्य शब्दं गुणं विदुर्धन्वादयः ॥ ७५ ॥

Kulluka Explained.

1. 'मनः' महान्—मनः means महान् । See the second interpretation of 'मनः सृजति' in the previous Sloka.

(क) शब्दगुणं—B and G.

2. परमात्मनः सृष्टिमिच्छया प्रेक्ष्यमाणम्—[This is the paraphrase of *सिद्धयश्चाद्यमानम्*] : Being urged by the desire for creation on the part of परमात्मन् ।

3. तच्च &c.—[This evolution of the Bhūtas from the महत् is not direct, but] according to the *order* already mentioned [in Sl. 14, 15]; viz., from महत् comes अहङ्कार, from अहङ्कार come the तन्मात्रा, and so on.

Notes.

विकुरुते=विविधाकारां कुरुते (इति महाभारतटीकायां नीलकण्ठः) ।
The use of आत्मनेपद here is आर्ष । वि—कृ is आत्मनेपद when it is अकर्मिक or शब्द-कर्मिक (i.e. has शब्द for its accusative) 'विः शब्द-कर्मिकः' । स्वरं विकुरुते ; चित्तं विकरोति कामः । But here it is neither.

चोद्यमानम्—चुद + शिच् + शानच्—कर्मणि ।

सिद्धयश्चा—viz., of the परमात्मा ।

शब्दं गुणं विदुः—One of the Editors reads शब्दगुणं विदुः and analyses शब्दगुणम् as a कर्मधारय compound. But that is a clumsy course, and is, moreover, not supported here by any authority.

आकाशान् विकुर्व्वाणात् सर्वगन्धवहः शुचिः ।

बलवाज्जायते वायुः स वै स्वर्शगुणो मतः ॥ ७६ ॥

Prose—विकुर्व्वाणात् आकाशात् तु सर्वगन्धवहः शुचिः बलवान् वायुः जायते, स वै स्वर्शगुणः [मन्वादीनां] मतः ।

Bengali.—विकारजनक आकाश इहेतु सर्वगन्धवह, पवित्र, बलवान् वायु उत्पन्न হয় । वायु स्वर्शगुण হৈছে পণ্ডিতগণের অভিमत ॥ ७६ ॥

English.—From the change-creating ether springs the pure and powerful air, the vehicle of all odours. That is held to have the property of touch. 76.

Kulluka.—आकाशादिति । आकाशात् विकारजनकात् (१) मुख्यसुरभि-गन्धवहः (२) पवित्रो बलवान् वायुरुत्पद्यते, स च स्वर्शगुणवान् मन्वादीनां सम्यक्तः ॥ ७६ ॥

Kulluka Explained.

1. विकारजनकात्—[This is the paraphrase of विकुर्वाणात् ।]
विकारजनक means 'that which creates change'. The sense is
that आकाश evolves वायु out of its own self.

2. सुरभ्यसुरभि &c.—[The text has सर्वगन्ध where सर्व means
'all'—सुरभि and असुरभि] ।

Notes.

सर्वगन्धवहः—वहतीति वहः । सर्वं गन्धाः सर्वगन्धाः । सर्वगन्धानां वहः
सर्वगन्धवहः ।

शुचिः—Hence cf. 'पन्था वातेन शुध्यति' ।

वलवान्—A more appropriate epithet of वायु could not be
found. In fact, it has come to be almost a स्वरूप-विशेषण of the
latter.

स्पर्शगुणः—स्पर्शः गुणः यस्य सः—बहुव्रीहिः ।

विकुर्वाणात्—An adj. of आकाशात् । In this and in the two
following Slokas the object of विकुर्वाणात् is सृष्टि to be under-
stood from Sl. 75. So, the use of आत्मनेपद in this word in these
Slokas is आर्षम् । The आर्षत्व is, however, avoided if विकुर्वाणात् is
taken as intransitive, meaning—विकारं भजमानात् (transforming
itself). The commentators seem to adopt this latter view.

For curious students.—Medh. takes the word विकुर्वाणात्
as an adj. of महतः [to be understood] and explains the प्रसौ in
आकाशात् as आकाशात् अनन्तरम् । His theory is that महतः is the
source of all Bhûtas ; for, a Bhûta cannot be the source of
another Bhûta. We quote from him below :—

भूतात् भूतान्तरस्य उत्पत्तिर्नश्यति, महतः सर्वभूतानाम् उत्पत्त्यभ्युपगमात् । तेन एवं
व्याख्यायते—आकाशात् अनन्तरं विकुर्वाणात् महतः स्पर्शमात्रभावं गतात् वायुर्जायते ।

वायोरपि विकुर्वाणाद् विरोचिष्णु तमोनुदम् ।

ज्योतिरुत्पद्यते भास्वत् तद्रूपगुणमुच्यते ॥ ७७ ॥

Prose.—विकुर्वाणात् वायोः अपि विरोचिष्णु तमोनुदं भास्वत् ज्योतिः उत्-
पद्यते, तत् रूपगुणम् उच्यते ।

Bengali.—विकारजनक बाधु हईते सकल बस्तुन प्रकाशक, अङ्कारनाशक एवम्
लोष्ठियुक्त ज्योतिः अर्थात् तेजः उत्पन्न হয়। জ্যোতিঃ রূপগুণযুক্ত বলিয়া কথিত
হয় ॥ ৭৭ ॥

English.—Next, from the change-creating air springs light which is illuminant, is self-luminant, and dispels darkness ; that is said to have the property of colour. 77.

Kulluka.—वायोरपीति । वायोरपि तेज उत्पद्यते । 'विरोचिष्णु' परप्रकाशकं,
तमोनाशनं, 'भास्वत्' स्वप्रकाशकं (क) । तच्च रूपगुणयुक्तम् अभिधीयते ॥ ७७ ॥

Notes.

विरोचिष्णु—वि—रुच (दीप्तौ) + णच् ।

भास्वत्—भास् + मतुप् ।

विरोचिष्णु and भास्वत् are synonyms. To avoid tautology Kull. explains विरोचिष्णु as परप्रकाशकम् and भास्वत् as स्वप्रकाशकम् । Kull. borrows the idea from Medh. with a slight alteration. He simply inverts the senses given by Medh. whom we quote here :—विरोचिष्णु भास्वत् इति समानार्थत्वेन शब्दद्वयेन स्व-पर-प्रकाशता प्रतिपाद्यते । स्वयं दीप्तिमत्, परं च भासयति ।

तमोनुदम्—तमस्—नुद + क—कर्त्तरि ।

रूपगुणम्—रूपं गुणः यस्य तत् ; adj. of ज्योतिः which is neuter.

ज्योतिषश्च विकुर्वाणादापो रसगुणाः स्मृताः (ख) ।

अद्भ्यो गन्धगुणा भूमिरित्येषा सृष्टिरादितः ॥ ७८ ॥

Prose.—विकुर्वाणात् ज्योतिषः च रसगुणाः आपः स्मृताः । अद्भ्यो गन्धगुणा भूमिः [स्मृता]—इति आदितः (= आदी) एषा सृष्टिः ।

(क) प्रकाशकम्—Bg, Bh, M, P, S, V. The printed Gov. also has प्रकाशकम्, but Medh.'s commentary favours the reading adopted by us. See Notes on विरोचिष्णु and भास्वत्

(ख) रसगुणान्विताः—A.

Bengali.—বিকারজনক জ্যোতিঃ হইতে রসগুণযুক্ত জলের উৎপত্তি কথিত হয়।
জল হইতে গন্ধযুক্ত ভূমি উৎপন্ন হয়;—[মহাপ্রলয়ের পর, স্থষ্টির] প্রথমে ভূতগণের
উৎপত্তিকল্প এইরূপ ॥ ৭৮ ॥

English.—From the change-creating light water with the property of taste is said to arise; and from water is produced earth with the property of smell. This is the creation [of the Bhûtas] in the beginning [after a Mahá-Pralaya]. 78.

Kulluka.—জ্যোতিষস্বৈতি। তৈজস আপ ভূতপদন্তে; তাস্থ রসগুণযুক্তাঃ।
অন্নাদি রসগুণযুক্তা ভূমিঃ—ইত্যেবা সঙ্ঘাপ্রলয়ানন্তরসৃষ্টাদৌ সূতসৃষ্টিঃ (১)। তৈরৈব
সূতৈঃ অবান্তরপ্রলয়ানন্তরমপি মূরাদি-লোকত্রয়-নির্মাণশ্চ (২) ॥ ৩৮ ॥

Kulluka Explained.

১. ইত্যেবা &c.—This is [the history of] the creation of the [five] Bhûtas, just at the beginning of creation after a Mahá-Pralaya or Universal dissolution.

৪. তৈরৈব &c.—With those Bhûtas the three worlds, viz., Bhûr, &c., are created after a minor Pralaya.

Notes.

আদিতঃ—আদি + তস্—সমস্য্যাঃ; in the beginning. On the strength of this word Kull. takes the present account of creation as being one after a Mahá-Pralaya. If we would take it as being one after a minor Pralaya then the word 'আদিতঃ' ('in the beginning') would be superfluous. For, in that case one would argue—'well, the order of creation has been narrated here vividly. We have all known the *beginning* as well as the *end* of it. So, what is the necessity of adding the word আদিতঃ? It is superfluous.' See Sl. 74. Kull. Expl. 4.

यत् प्राग्द्वादश-साहस्रमुदितं दैविकं युगम् ।

तदेकसप्ततिगुणं सन्वन्तरमिहोच्यते ॥ ७६ ॥

Prose.—यत् द्वादशसाहस्रं दैविकं युगम् प्राक् उदितम् (=उक्तम्) एक-सप्ततिगुणं तत् इह सन्वन्तरम् उच्यते ।

Bengali.—देव द्वादशसहस्र संवत्सरे যে এক দেবযুগের বিষয় পূর্বে কথিত হইয়াছে, একসপ্ততিগুণ সেই দেবযুগ (অর্থাৎ আট লক্ষ বায়ান হাজার দেব বৎসর) এই শাস্ত্রে এক 'সম্বন্তর' নামে কথিত হয় ॥ ৭৬ ॥

English.—A Yuga of the gods consisting of twelve thousand [divine] years, as stated before, being multiplied by seventy one, is called, in this S'āstra, a Manwantara. 79.

Kulluka.—यत् प्रागिति । यत् पूर्व्वं द्वादशवर्षसहस्रपरिसाधं—संख्या-संख्यांश-सहितं सनुव्याणां चतुर्गुणं—दैवात्मिकं युगमुक्तं (१), तदेकसप्ततिगुणितं सन्वन्तराख्यः काल इह शास्त्रे स्मिधीयते (२) । तत्र एकस्य सर्वाः सर्गाधिकारः (३) ॥ ७६ ॥

Kulluka Explained.

१. यत् पूर्व्वम् &c.—The four human ages with their संख्याः and संख्यांशः—amounting to 12,000 [divine] years in all—which have been said here to make one *divine* Yuga.

२. तत् एकसप्ततिगुणितम् &c.—71 such [divine] Yugas are said to make the period known as सन्वन्तर ।

३. तत्र &c.—During a सन्वन्तर, a particular Manu is in charge of creation, &c. (सर्गाधिकारः) ।

Notes.

प्राक्—viz. in Sl. 71.

द्वादशसाहस्रम्—सहस्रम् एव इति साहस्रम् । द्वादशसाहस्रम् परिसाधम् अथ इति द्वादशसाहस्र + अथ । See under Sl. 71.

एकसप्ततिगुणम्—एकसप्ततिः गुणाः आहतयः अथ तत् ।

Thus, 12,000 × 71 = 8,52,000 divine years. The commentator Gangādhara remarks that the above is a rough calcula-

tion. 'According to strict calculation it should be 8,52,000 divine years *plus* 5242 years, 8 months, 17 days, 8 Dandas and 34 Palas [divine].

मन्वन्तराख्यसङ्ख्यानि सर्गः संहार एव च ।

क्रीडन्निवैतत् कुरुते परमेष्ठौ पुनः पुनः ॥ ८० ॥

Prose.—मन्वन्तराणि सर्गः संहारः एव च असंख्यानि । परमेष्ठौ क्रीडन् इव एतत् पुनः पुनः कुरुते ।

Bengali.—मनुज्ज्वल अमंथा, शृष्टि एव अमंथा अमंथा । परमेष्ठौ (परब्रह्म) येन क्रीडां करिते करिते (लीलाय) एवै शृष्टि ७ अमंथा पुनः पुनः करिष्यां थाकेन ॥ ८० ॥

English.—Countless are the Manwantaras ; so also are creations and destructions. Sporting as it were, the Supreme Being does this again and again. 80.

Kulluka.—मन्वन्तराणीति । यद्यपि चतुर्दश मन्वन्तराणि पुराणेषु परिगण्यन्ते, तथापि सर्गप्रलयानाम् आनन्त्यात् असंख्यानि—आह्वया सर्गः संहारश्चासंख्यः (१) । एतत् सर्वं क्रीडन्निव प्रजापतिः पुनः पुनः कुरुते । सुखार्था हि प्रवृत्तिः 'क्रीडा', तस्य च आह्वयकामत्वात् न सुखार्थिता, इति इवशब्दः प्रयुक्तः (२) । परमे स्थाने—अनाहतिलक्षणे (क)—तिष्ठतीति 'परमेष्ठौ' (३) । प्रयोजनं विना परमात्मनः सृष्ट्यादौ कथं प्रवृत्तिरिति चेत्, लीलादेव—एवंस्वभावत्वादित्यर्थः, व्याख्यातुरिव करचालनादौ (ख) (४) । तथा च शाश्वरक-सूत्रे [२।१।३३]—'लोकवत्तु लीला-कैवल्यम्' (५) ॥ ८० ॥

Kulluka Explained.

१. यद्यपि &c.—Although the मन्वन्तरा have been said in the Purānas to be 14 in number, yet they are innumerable, consi-

• (क) अनाहतिलक्षणे—All except A and G.

• (ख) करताडनादौ—B, G, M, P, S, V.

dering the innumerable cycles of creation and destruction,— i.e., creation and destruction can be said to be numberless, as they are repeated (आवृत्ति) for an infinite number of times.

2. सुखार्था हि प्रवृत्तिः 'क्रीडा' &c.—क्रीडा means an action done in pursuit of pleasure. But he (Prajāpati) cannot be said to be in pursuit of pleasure, as he has no desire unsatisfied. To convey this idea, the word इव in क्रीडन्निव has been used.

3. परमे स्थानि &c.—The word परमेष्ठिन् is thus explained—one who lives in the excellent (परम) position, 'excellent' meaning 'from which there is no return or fall'. [अनावृत्तिलक्षण means 'that which is characterised by the absence of return'.]

N. B. The positions of creatures—from the despicable insect up to the exalted ब्रह्मा—are all liable to change. But not so is that of ब्रह्म (परमात्मा) who is eternal.

4. प्रयोजनं विना &c.—If परमात्मा has no desire to be fulfilled then why does he set himself to creation, &c. ? In reply to this query it may be said—he does so only playfully (लीलया), i.e., it is his nature, just as an expounder (व्याख्याता) in explaining things often moves his hands, etc., [spontaneously].

5. तथा च शारीरक-त्वम् &c.—In support of the above view Kull. quotes the following Vedānta-Sūtra—'लोकवत् तु लीला-कैवल्यम्' which means—'But it is mere sport as in ordinary life'. [कैवल्य comes from the word कैवल = mere.]

Notes.

सप्तत्वारिण्य असंख्यानि—Manus are 14 in number, so the सप्तत्वारिण्य also should be 14 in number. But they may be said to be numberless as they are repeated for an infinite number of times. Medh, explains this by the example of the twelve months—'आवृत्त्या हि असंख्यानि, यथा द्वादश मासाः' ।

इव—For the force and propriety of इव, see Kull. Expl. 2.

परमेष्ठी—परमे—स्था+इति by the औणादिक rule 'परमे कित्' । The affix इति is to be regarded as कित् ; hence, the आ of स्था disappears. The word परमेष्ठिन् is in अलुक् समास by the rule 'ह्रस्वदन्तात् सप्तम्याः संचायास' ।

चतुष्पात् सकलौ धर्मः सत्यञ्चैव कृते युग ।

नाधर्म्मणागमः कश्चिन्मनुष्यानुपवर्त्तते (क) ॥ ८१ ॥

Prose.—कृते युगे (=सत्ययुगे) सकलौ धर्मः चतुष्पात् [भवात्], सत्यं च एव [भवात्] ; [तदा] कश्चित् आगमः मनुष्यान् [प्रति] न अधर्म्माण उपवर्त्तते ।

Bengali.—मतायुगे सकल धर्म चतुष्पात् अर्थात् सर्वाङ्गमण्डल, एव मतायु पूर्ण मात्रा विराजमान । [मतायुगे] मनुष्याणामेव धनविद्यानिधन कर्म्मणः अधर्म्मपूर्वक इत्येव ॥८१॥

English.—In the Krita or 'golden' age Dharma is four-footed and complete, and absolute Truth prevails ; and acquisition [such as of wealth and knowledge] never accrues to (i.e. is never tried to be achieved by) men by the transgression of Dharma. 81.

Kulluka.—चतुष्पात् सकलौ धर्म इति । सत्ययुगे सकलौ धर्मः 'चतुष्पात्' सत्त्वाङ्गसम्पूर्ण आसीत् । धर्मो मुख्यपादासम्भवात्, 'इषो हि भगवान् धर्मः' [मनु-८।१६] इत्याद्यागमे वृषत्वेन कौर्त्तनात्, तस्य पादचतुष्टयेन सम्पूर्णत्वात्, सत्ययुगेऽपि यज्ञादि-धर्म्माणां सर्व्वरङ्गैः समग्रत्वात्, सम्पूर्णत्वपरोऽयं चतुष्पाच्छब्दः (१) । अथवा, 'तपः परम्' इत्येव मनुनेव तपो-ज्ञान-यज्ञ-दानानां चतुर्णां कौर्त्तनात्, तस्य पादचतुष्टयेन सम्पूर्णत्वात् पादत्वेन निरूपिताः सत्ययुगे समग्रा इत्यर्थः (२) । तथा, सत्यञ्च कृतयुगे आसीत् (ख) ;

(क) प्रतिवर्त्तते—All except A. Almost all the commentators including Medh. clearly read उपवर्त्तते । Gov. and Kull.'s commentaries have प्रति which seems to be their own addition to explain the द्वितीया in मनुष्यान् । After all, the reading of the latter two is uncertain here. See also Notes.

(ख) कृतयुग आसीत्—A. कृतयुगमासीत्—All except A. The latter seems to be a corruption from कृतयुगमासीत् which is one of the two alternative forms got by joining कृतयुगे and आसीत् by the rules of Sandhi.

—सकलधर्मशेष्ठत्वात् सत्यस्य पृथक् ग्रहणम् (३) । तथा, न शास्त्रातिक्रमेण धनविद्यादिः (४) 'आगमः' उत्पत्तिर्मेतुष्यान् "प्रति" सम्पद्यते ॥ ८१ ॥

Kulluka Explained.

1. धर्मं मुख्यपादासम्भवात् &c.—[धर्मं has been said here to be चतुष्पात् which ordinarily means 'four-footed', but] here the word चतुष्पात् must have been used in the sense of 'complete' (सम्पूर्ण), as धर्मं can have no पाद in the literal (मुख्य) sense of the term. [The secondary sense of the word चतुष्पात् may be traced as follows.] In the Satya Yuga the धर्मं which consists of यज्ञ, &c., is perfect. Now, in the S'ástras (e.g. Manu-Samhitá, Rámáyana, &c.,) धर्मं has been described as a 'Bull' and a bull can be said to be perfect when it has got all the *four legs*.

2. अथवा &c.—Or (in enumerating the different धर्म of the different Yugas) Manu himself has mentioned 4 things, viz., तपस्, ज्ञान, यज्ञ and दान । In other words, each of these constitutes one-fourth (पाद) part of धर्मं; and these पादs were all complete in the Satya Yuga.

3. सत्यञ्च &c.—सत्य (Truth) also was prevalent during the Krita Yuga (सत्ययुग) । सत्य (Truth) has been separately mentioned, as it is superior to all other virtues.

4. न शास्त्रातिक्रमेण &c.—[In the सत्ययुग] riches, learning, &c., never come upon men through violation of the S'ástras.

Notes.

चतुष्पात्—चत्वारः पादाः यस्य सः चतुष्पाद or चतुष्पात् ; the final च of the word पाद is elided by the rule 'संख्या-सु-पूर्वस्य' ।

(i) The word चतुष्पात् (lit, four-footed) has been used to keep up the metaphor of वृष in which form धर्मं is described in the S'ástras. Here it means 'complete'. For the Bull-shaped धर्म, cf. Manu, VIII. 16.

Or, (ii) The four feet may refer to the four items, viz., तपस्, ज्ञान, यज्ञ and दान—as mentioned in Sl. 86.

आगमः—Acquisition (viz. of wealth, knowledge, &c.).

मनुष्यान् उपवर्त्तते = मनुष्यान् प्रति वर्त्तते । This प्रति is not a synonym of उप but a distinct word to be understood to explain the द्वितीया in मनुष्यान् । उप which is not a कर्मप्रवचनीय in the sense of सामौष्य must be taken with वर्त्तते, and is therefore merely expletive here. In fact, उप (as also प्रति singly) is seldom found with the root वृत् ।

इतिरेखागमाद्धर्मः पादशस्त्ववरोपितः ।

चौरिकानृतमायाभिधर्मश्चापैति पादशः ॥ ८२ ॥

Prose.—इतिरेषु [युगेषु] तु [अधर्मेषु] आगमात् धर्मः (= अनुष्ठानं) पादशः अवरोपितः, धर्मः (= फलं) च चौरिकाऽनृतमायाभिः पादशः अपैति ।

Bengali.—अथ युगमग्रे अधर्म द्वारा धनविद्यानिर् अर्जनवशतः धर्म एक एक पाद होनर आगित ह्य । एवर् चौर्या, अनृत ७ कापटावशतः धर्मफल ७ एक एक पादे होन आगित ह्य ॥ ८२ ॥

English.—In the other [three] ages, on account of the unjust acquisition of [wealth, learning, &c.], Dharma (e.g. a sacrifice) is deprived successively of one foot (i.e. a quarter), and through the prevalence of theft, falsehood and fraud the Merit also diminishes by one-fourth: 82.

Kulluka.—इतिरेखिति । सत्ययुगादन्वेषु वेदादिषु 'आगमात्' "अधर्मेषु" धनविद्यादेरर्जनात्—तस्यैव पूर्ववृत्तिके प्रकृतत्वात् (१),—'आगमात्' शास्त्रात् (क) इति गोविन्दराजो मेधातिथिश्च (२)—'धर्मः' यागादिः "यथाक्रमं प्रतियुगं" पादं पादम् 'अवरोपितः' ह्येनः कृतः (३); तथाविध (ख)—धनविद्यानिर्तोऽपि यो धर्मः प्रचरति सोऽपि चौर्यासत्यच्छद्मभिः "प्रतियुगं पादशो ह्नासाद्" व्यपगच्छति (४) । वेदादिषुः सह चौरिकानृतच्छद्मनां न (ग) यथासंख्यं, सर्वैव सर्वेषां दर्शनात् (५) ॥ ८२ ॥

(क) वेदात्—All except A. But, in fact, Govinda-rāja uses the very word शास्त्रात् while Medh. simply understands it by saying आगमात् वेदाध्यात् ।

(ख) तथा for तथाविध—All except A.

(ग) न—Omitted in A. But that's absurd.

Kulluka Explained.

1. आगमात् "अधर्मेण" धनविद्यादिरज्जनात् &c.—आगमात् means on account of acquisitions of wealth, knowledge, &c. *by dishonest means*. [The word आगम is here interpreted as अधर्मेण आगमः], as this viz. अधर्मेण आगमः is the phrase which occurs in the previous Sloka.

2. आगमात् शास्त्रात् &c.—Govinda-rāja renders the word आगमात् as शास्त्रात्, and Medh. also is of the same opinion.

[N.B. The exact rendering of आगमात् by Medh. is वेदाख्यात् ।]

3. धर्मो यागादिः &c.—The Dharma (i. e. meritorious acts such as sacrifices, &c.,) is deprived of one foot (i. e. one-fourth) in each succeeding Yuga. •

4. तथापि &c.—And, through the prevalence of theft, falsehood and fraud, the [little] merit acquired by wealth and knowledge of *that* sort (i. e., themselves acquired by dishonest means) diminishes by one-fourth in each succeeding Yuga.

N. B. In the previous sentence धर्म्य means 'meritorious acts', and in the present sentence धर्म्य means 'merit'. यो धर्म्यः प्रचरति means 'the merit that moves about', i. e., the merit that arises.

5. वेतादियुगैः सह &c.—The three things—चौरिका, अमृत and कृद्ध are not to be taken with the three Yugas, viz., वेता, हापर and कलि *respectively* ; for, all these are found in all the [three] Yugas.

Notes.

आगमात्—According to Medh. and Govinda-rāja आगमात् धर्म्यः means 'धर्म्यः derived from the Vedas'. According to Kull., आगमात् means 'अधर्मेण आगमात्'. See Kull. Expl. 1. Kullūka understands the word अधर्मेण as the करणकारक of आगम, and takes the 2nd line of the Sloka as a separate sentence where the compound चौरिकामृतनायासः is taken as the हेतु । We might very

easily dispense with the *understanding* of the word अवरोप, and take the compound चौरिकावृतमायाभिः as the करण of आगम । The commentator Gangādhara adopts this latter method. In this second method चौरिकावृतमायाभिः may also be taken as the nominative of अवरोपितः ।

अवरोपितः—अव—रुह + णिच् + क्त—कर्मणि । जनेः इति कर्त्ता ऊच्यः ।

धर्मः पादशः अवरोपितः (1st line), धर्मश्चापैति पादशः (2nd line)—Apparently this is a repetition. But in the 1st line धर्मः means 'meritorious acts', and in the 2nd line धर्मः means 'merit'. One might take धर्म in the 1st line to be the Bull-shaped धर्म with four feet, where पाद would mean 'foot', ; and धर्म in the 2nd line in the sense of 'virtue or merit', पाद meaning 'one-fourth'.

चौरिकावृतमायाभिः—चौरिका च अवृतं च साया च चौरिकावृतमायाः, ताभिः ; द्वौ द्वौ ।—Kull. चौरिका—चौरस्य कर्म इति चौरिका । चौर+वृच्—('मनाद्वादित्वात् वृच्'), ततः स्त्रियाम् by the dictum 'लिङ्गं लोकात्' । The commentator Nandana reads it as 'चौरिक' in the masculine.

अरीगाः सर्वसिद्धार्थाश्चतुर्वर्षशतायुषः ।

कृते, वेतादिषु ह्येषां वयो ऋसति (क्) पादशः ॥ -३॥

Prose.—कृते (= सत्ये) [मानवाः] अरीगाः सर्वसिद्धार्थाः चतुर्वर्षशतायुषः । [भवन्ति] । वेतादिषु हि एषां वयः पादशः ऋसति ।

Bengali.—कृतश्रेण सकलेटै रोगवञ्जित, सर्वार्थसिद्ध (अर्थां सकलमनन) उ चतुर्वर्षपरिमित आयुःसम्पन्न थाके । वेतादिषु ईशदिगैर आयुः क्रमे क्रमे एक एक पाद (अर्थां एक एक शत वत्सर करिह) ह्रास प्राप्त हय ॥ ८० ॥

(क्) आयुर्ऋसति—All except A. Almost all the commentators clearly read वयो ऋसति । Kull.'s reading is not clear. The word आयुः in his commentary may be explained away as the synonym of वयः which he may have adopted in the text as is supported by the Ms. A. The Mahā-Bhārata also reads पादशो ऋसते वयः ।

English.—In the Krita or 'golden' age men are free from disease, have all their aims accomplished, and live four hundred years. In the Tretā and the other [two] ages, the span of their life becomes each shorter and shorter by one quarter [of the original]. 83.

Kulluka.—अरोगा इति । रोगनिमित्ताधर्माभावात् अरोगाः (१), सर्वसिद्ध-
काम्यफलाः—प्रतिबन्धकाधर्माभावात् (२), चतुर्वर्षशतायुश्च स्वाभाविकम्,—अधि-
कायुःप्रापकधर्मवशात् अधिकायुषोऽपि भवन्ति । तेन “दशवर्षसहस्राणि रामो राज्यम-
कारयत्” [महाभारत—वनपर्व, १४८-१७] इत्याद्यविरोधः । “शतायुर्वै पुरुषः”
[काठक—३६।५] इत्यादिश्रुतौ तु शतशब्दो बहुलपरः, कलिपरी वा (३) । एवंरूपाः
मनुष्याः कृते भवन्ति । वेतादिषु पुनः पादं पादमायुरख्यमवतीति ॥ ८३ ॥

Kulluka Explained.

1. रोगनिमित्त &c —[In the सत्ययुग] all are free from disease, because they are free from अधर्म, the cause of disease.

2. सर्वसिद्ध &c.—All have their desires satisfied, as there is no अधर्म which might hamper (प्रतिबन्धक) the fruition of their desires.

3. चतुर्वर्षशतायुश्च &c.—[चतुर्वर्षशतायुः+त्व (भावार्थे)=चतुर्वर्ष-
शतायुश्च—the state of living 400 years.] The span of life in the सत्ययुग which is said to be 400 years, is to be understood to be the *normal* age-limit. One may earn a *longer* span of life by the performance of meritorious acts. So, the text दशवर्षसहस्राणि रामो राज्यमकारयत् (i. e. Rāma ruled for 10,000 years) may be easily reconciled [with the present passage of the text].

[But what would be the meaning of the word शत in the Vedic text ‘शतायुर्वै पुरुषः’ ? Ans. —In the Vedic text शतायुर्वै पुरुषः the word शत either means ‘बहु’ (many), or it applies to Kali Yuga only.

N. B. Here the last statement of Kull., viz., that the text शतायुर्वै पुरुषः applies to Kali Yuga only is rather unjustifiable, says the commentator Rāghayānanda.

Notes.

सर्वसिद्धार्थाः—Adj. of जनाः to be understood. (i) सिद्धा अर्थाः येषां ते सिद्धार्थाः, सर्वे सिद्धार्थाः सर्वसिद्धार्थाः, but this is an insipid construction ; or (ii) सिद्धाः सर्वे अर्थाः येषां ते सर्वसिद्धार्थाः (for सिद्धसर्वार्थाः), but this is an amomalous construction ; or (iii) सर्वेण (=सर्वतः) सिद्धाः सर्वसिद्धाः, सर्वसिद्धाः अर्थाः येषां ते सर्वसिद्धार्थाः, but this is an uncommon construction. सिद्धसर्वार्थाः would admit of a faultless exposition.

चतुर्विंशतायुषः—वर्षाणां शतानि वर्षशतानि । चलारि वर्षशतानि आयुः येषां ते चतुर्विंशतायुषः—विपद-तत्पुरुषः by the rule 'तद्धितार्थोत्तरपदसमाहृति च' ।

वयः ऋसति—Along with the word वयः (which here means आयुः) we should understand आरोग्य and सिद्ध्यर्थ (i.e. सिद्धि) also. Thus—वयः ऋसति, आरोग्यं ऋसति, सिद्ध्यर्थं च ऋसति । 'वयोर्यहणम् उपलक्षणम्—आरोग्य-सिद्ध्यर्थे अपि 'राज्ञे'—Sarvajña-Nārāyaṇa.

पादशः—Medh. holds that here the word पाद does not mean 'one-fourth' but 'a part'. 'तथाच, केचित् बालाः म्रियन्ते, केचित् तरुणाः, केचित् प्राज्ञवरसः—परिपूर्णमायुर्दुर्लभम्'—Medhātithi.

वेदोक्तमायुर्मर्त्यानामाश्रिषश्चैव कर्मणाम् ।

फलन्त्यनुयुगं लोके प्रभावश्च शरीरेणाम् ॥ ८४ ॥

Prose.—मर्त्यानां वेदोक्तम् आयुः, कर्मणाम् आश्रिषः (= प्रार्थनाः) च, शरीरेणां (ब्राह्मणादीनां) प्रभावः च लोके अनुयुगं फलन्ति ।

Bengali.—मनुवाक्येन वेदोक्त आयुः, कर्मणाम् कलविषयक आश्रिषा एव [जाकणादिवर्गे] अभाव शुभानुमात्रे कल अमान करिषा थारु ॥ ८४ ॥

English.—The span of the life of mortals as mentioned in the Vedas, the desired results of works and the [supernatural] power of corporeal beings [such as that of a Brāhmana, &c.] bear fruit according to the [character of the] ages. 84.

Kulluka.—वेदोक्तमायुरिति । 'यतायुर्वै पुरुषः' इत्यादि वेदोक्तमायुः, कर्मणाञ्च "काम्यानां" फलविषयाः प्रार्थनाः (1), ब्राह्मणादीनाञ्च (2) शापानुग्रहचमत्वादि-भावाः (3) युगानुरूपेण फलन्ति ॥ ८४ ॥

Kulluka Explained.

1. कर्मणां च कात्यानां &c.—N. B. This is the meaning of the phrase 'कर्मणां च कात्यानां आशिषः'. Here कर्मणां means कात्यानां कर्मणां—because the other two kinds of कर्म, viz., नित्य and नैमित्तिक have little or no reference to फल or result. [For the different kinds of कर्म, see under Manu, II. 2]. आशिषः means प्रार्थना; ; this is the technical meaning of आशिषः। Cf. 'आशंसनम्—अप्राप्तस्य इष्टस्य अर्थस्य प्राप्तुम् इच्छा'।—Kāś'ikā.

2. ब्राह्मणादीनां—This is the meaning of 'शरीरिणाम्'।

3. शापानुग्रह &c.—The power of pronouncing a boon or a curse.

Notes.

अनुयुगम्—युगस्य सदृशम् इति अनुयुगम्—सादृश्ये अन्यथैवाभावः।

प्रभावः—भु + ण = भावः। प्रकृतो भावः प्रभावः, प्रादिसंज्ञः।

शरीरिणाम्—प्राणिनाम्, viz., of Brahmins, &c.

अन्ये कृतयुगे धर्मास्तेतायां द्वापररेऽपरे।

अन्ये कलियुगे नृणां युगक्रासानुरूपतः ॥ ८५ ॥

Prose.—युगक्रासानुरूपतः नृणां कृतयुगे अन्ये धर्माः, वेतायाम् [अन्ये धर्माः], द्वापरे अपरे [धर्माः], कलियुगे अन्ये [धर्माः] [भवन्ति]।

Bengali.—सतायुगे मनुष्यानिर्गणेर धर्मः एकस्मिन्, त्रेतायुगे आरि एकस्मिन्, द्वापरे अस्मिन्, एवम् कलियुगे पृथक्स्मिन्। युगक्रासानुरूपतः धर्मः भिन्नः भिन्नः रूपेण इहैवा भवति ॥ ८५ ॥

English.—One set of duties [is prescribed for men] in the Satya Yuga, a different one in the Tretā, a still different one in the Dwāpara, and again, another set in the Kali Yuga. They are different in proportion to the decrease (i. e. inferiority) of the ages. 85.

Kulluka.—अन्य इति। कृतयुगे अन्ये धर्माः भवन्ति, वेतादिष्वपि युगाप-
चयानुरूपेण धर्म-वैलक्षण्यम् (1) ॥ ८५ ॥

Kulluka Explained.

1. युगापचयानुरूपेण &c.—The *dharma*s vary according to the decrease i. e. inferiority of the Yugas.

Notes.

धर्माः—Here धर्माः means not only 'Duties' but 'everything relating to an object.' 'धर्मशब्दो न यागादिवचन एव, किं तर्हि ?—पदार्थ-गुणमात्रे वर्तते' ।—Medh.

युगज्ञानानुरूपतः—अनुगतं (क्ली. १५) रूपम् इति अनुरूपम्, प्रादिसमानः—*noun*. अनुरूप + त्स—दतोयायाः । The पराशरसंहिता (१।२१) reads युगरूपानुसारतः which gives a clearer meaning.

तपः परं कृतयुगे चेतायां ज्ञानमुच्यते ।

हापरे यज्ञमेवाहुर्दानमेकं कलौ युगे ॥ ८६ ॥

Prose.—कृतयुगे तपः परम् (=प्रधानम्) उच्यते, चेतायां ज्ञानं [परम् उच्यते], हापरे यज्ञम् एव [परम्] आहुः, कलौ युगे एकं दानं [परम्] [आहुः] ।

Bengali.—सतायुगे तपश्च प्रधानं धर्मं, त्रेतायुगे ज्ञानं, द्वापरे यज्ञं, एवं कलियुगे दानं एव प्रधानं धर्मं, इहा पञ्चभेदेन वर्णनम् ॥ ८६ ॥

English.—Austerity is declared to be the chief virtue in the Krita Yuga, knowledge [of the self] in the Tretā, sacrifice in the Dwāpara and charity alone in the Kali Yuga. 86.

Kulluka.—तपः परमिति । यद्यपि तपःप्रवृत्तानि सर्व्वयुगेषु अनुष्ठेयानि तथापि सत्ययुगे तपः प्रधानं—सहाफलमिति ज्ञाप्यते । एवमात्मज्ञानं वै सायुगे, हापरे यज्ञः, दानं कलौ ॥ ८६ ॥

Notes.

It should be borne in mind that all the 4 items mentioned above, viz., तपस, ज्ञान, यज्ञ and दान are to be regarded as धर्मस, and should therefore be performed in all the 4 Yugas, but what the present Sloka seeks to impress is that the particular धर्म mentioned with reference to the particular Yuga

is especially suited to and therefore recommended for that Yuga. Cf. Kull.—यद्यपि तपःप्रवृत्तीनि सर्वत्राणि सर्वयुगेष्वनुष्ठेयानि &c.

Here a question arises as to the principle on which the enunciation of the superiority of a particular virtue in a particular Yuga, especially in the first two, is based. Kull. is silent on the point. Medh. and Nār. have explained it as follows :—The people of the सत्ययुग with their long and healthy lives are especially in a position to practise penance. The people of the त्रेतायुग being physically inferior to those of सत्ययुग would rather prefer to cultivate ज्ञान which, though entailing some hardship on the inner self, will not so much affect their weaker physical body. The people of the द्वापरयुग will be glad if a course much easier than the above two is prescribed for them, and hence यज्ञ has been held to be supreme in द्वापर । Last of all appear the people of the कलियुग—a people physically incapable, mentally unfit and intellectually crippled. The prescription of दान as the royal road to salvation is indeed a boon to them. We quote from Medh. below :—

[सत्ययुगे] तपः प्रधानं, तच्च महाफलम् । दीर्घायुषो रोगवर्जिताः तपसि समर्थाः भवन्ति इत्यनेन अभिप्रायेण उच्यते । ज्ञानम्—अध्यात्मविषयम् । शरीरक्लेशान् अन्तर्निवृत्त्या नाऽतिदुष्करः । यागे तु न महाक्लेशः इति द्वापरे यज्ञः प्रधानम् । दाने तु न शरीरक्लेशः, न अन्तःसंयमः, न च अतीव विवक्षा उपयुज्यते ।—Medh.

दानमिदं कलौ युगे—Here the word एक is *not* emphatic. Here the शास्त्र does not forbid other virtues for us in the Kali Yuga, but it rightly apprehends that we are good for nothing else.

सर्वस्यास्य तु मगस्य गुप्तार्थं स महावृत्तिः ।

सुखवाङ्मयपञ्चानां पृथक् कर्माण्यकल्पयत् ॥ ७८ ॥

Prose.—महावृत्तिः सः (= ब्रह्मा) अस्य सर्वस्य सर्गस्य गुप्तार्थं सुखवाङ्मय-पञ्चानां पृथक् कर्माणि अकल्पयत् ।

Bengali.—महादेवक जकां मयथ शठिकार्थं मूथ, बाइ, उरुं ओ पाद इहेते जात लज्जुर्बर्णेन पृथक् पृथक् कर्मेण बावडां करिशाछन ॥ ८१ ॥

English.—For the preservation of all this creation the most resplendent Being assigned different duties to the different classes (Varnas) sprung from his mouth, arms, thighs and feet. 87.

Kulluka.—सर्वस्यास्येति । ‘सः’ ब्रह्मा महातेजा अस्य सर्गस्य समग्रस्य ‘अग्नौ प्राप्ताहुतिः’ इति न्यायेन रक्षार्थं (१) सुखादिजातानां ब्राह्मणादीनां विभागेन कर्माणि “दृष्टादृष्टार्थानि” (२) निमित्तवान् ॥ ८७ ॥

Kulluka Explained.

१. अग्नौ प्राप्ताहुतिः &c.—[For the preservation of all this creation Brahmā assigned different duties to the different classes. But in what sense is it true ? How does it come to pass ? Ans.—It comes to pass] in the manner indicated in the maxim ‘अग्नौ प्राप्ताहुतिः &c.’ [which lays down that the duties of the Brāhmanas, &c., e. g. offering oblations to gods, are the indirect means of the maintenance of the world. For the maxim referred to, see Sl. 31. Kull. 3.]

२. कर्माणि दृष्टादृष्टार्थानि—कर्मा are of two kinds (i) दृष्टार्थ and (ii) अदृष्टार्थः । (i) दृष्टार्थ कर्मा are those the result (अर्थ) of which is a matter of direct perception (दृष्ट) in this world ; i.e., which has no special reference to the next world. (ii) अदृष्टार्थ कर्मा are those that make the doer entitled to some अदृष्ट to be reaped in some future birth.

Notes.

सर्वस्य सर्गस्य = समग्रयाः सृष्टेः ।

गुप्तार्थम्—गुप्तौ (रक्षार्थे) इदम् इति गुप्तार्थम् = रक्षार्थम् ।

महादुतिः—महती दुतिः यस्य सः । दुति=दुत + इ । दुत in लुङ्, third person, sing. gives अदुतत् and अदोतिष्ट ।

सुखवाङ्मरूपज्ञानम् = पद + किप् = पद = foot.

‘पदङ्गि, यरणोऽस्त्रियाम्’—

अमरः । सुखं च वाङ् च ऊरु च पदौ च इति सुखवाङ्मरूपम्—प्राण्यङ्गत्वात् समाहार-
बन्धः । तस्मात् जायन्ते ये ते सुखवाङ्मरूपज्ञाः, सुखवाङ्मरूप-
पद-
बन्ध-
+ ड-
कर्त्तरि ।
सुखम् is ब्राह्मण, वाङ्म is क्षत्रिय, ऊरुम् is वैश्य, and पज्ज is शूद्र ।

Cf. the Rik—ब्राह्मणोऽस्य सुखमासीत् &c. quoted under Sl. ३१. Kull. Expl. 6.

अकल्पयत्—कल्पितवान्, व्यवस्थापितवान्। Students belonging to the twice-born classes should remember here the use of the word अकल्पयत् in the Mantra सृष्ट्याचन्द्रमसौ धाता यथापूर्वम् अकल्पयत् &c. In both cases it should be remembered that the व्यवस्था had some beginning, but the *cycle* of those व्यवस्थाः in the different creations is eternal.

अध्यापनमध्ययनं यजनं याजनं तथा ।

दानं प्रतिग्रहञ्चैव ब्राह्मणानामकल्पयत् ॥ ८८ ॥

Prose.—[सः] ब्राह्मणानां [सम्बन्धे] अध्ययनम् अध्यापनम् यजनं याजनं दानं प्रतिग्रहं च एव अकल्पयत् ।

Bengali.—अध्यापन, अध्यापन, यजन, याजन, दान एवः प्रतिग्रह [एहै कश्चरुति कर्त्तुं] त्रिनि ब्राह्मणं ज्ञात वाचशा करिशाहेन ॥ ८८ ॥

English.—Studying and teaching [the Veda], sacrificing for their own benefit and for others, and giving and receiving [gifts]—these he ordained for the Brāhmanas. 88.

Kulluka.—अध्यापनमिति । अध्यापनादीनाम् इह सृष्टिप्रकरणे सृष्टिविशेष-तया अभिधानम् (१), विधिल्लेखानुत्तरम् भविष्यति (२) । अध्यापनादीनि षट् कर्त्तव्याणि ब्राह्मणानां कल्पितवान् ॥ ८८ ॥

Kulluka Explained.

१. अध्यापनादीनाम् इह &c.—[The duties of the different classes, viz.] अध्यापन, अध्ययन &c. [as will be enumerated in this and in the succeeding Slokas] are mentioned here as being a phase of creation. [That is, the present Sloka does not *ordain* but simply enumerates that these are the duties of so and so. In other words, the present sentence is an indicative statement and not an *imperative* one. To complete the narration of creation the creation of these duties also should be mentioned.]

2. विधिस्तु &c.—The imperative विधि will be *ordained* later on (viz. in Chapter X, Sl. 75, &c.).

Notes.

यजन is the act of sacrificing and याजन (यज + णिच्) is the act of officiating as priest in a sacrifice.

प्रतिग्रह = ग्रहण or acceptance of gifts, of course from holy or recommended persons. Cf. विशुद्धाच्च प्रतिग्रहः (Manu, X. 76.)

N. B. The 6 duties enunciated here comprise 3 couples, each one in the couple being the counterpart of the other. Thus, अध्ययन is the counterpart of अध्यापन, यजन of याजन, and दान of प्रतिग्रह ।

प्रजानां रक्षणं दानमिज्याध्ययनमेव च ।

विषयेष्वप्रसक्तिश्च (क) क्षत्रियस्य समासतः ॥ ८८ ॥

Prose.—[सः] क्षत्रियस्य [सम्बन्धे] प्रजानां रक्षणं दानं इज्याऽध्ययनम् एव च विषयेषु अप्रसक्तिं च समासतः [अकल्पयत्] ।

Bengali.—अज्ञापीवन, दान, यज्ञ, अध्यापन, एव विषयोपभोगे अप्रसक्तिः, कश्चित्पुत्रं जन्तुं तन्नि गणकपे एह कश्चित्पुत्रं कश्चित्पुत्रं विधानं कश्चित्पुत्रं ॥ ८९ ॥

English.—Protection of the people, charity, sacrifice, [Vedic] study and absence of attachment to sensuous objects—these in short [he ordained] for the Kshatriyas. 89.

Kulluka.—प्रजानामिति । प्रजारक्षणादीनि क्षत्रियस्य कर्माणि कल्पितवान् । 'विषयेषु' गौतम-वृथ-वनितोपभोगादिषु 'अप्रसक्तिः'—तेषां पुनःपुनरसेवनम् (ख) (१) । 'समासतः' संक्षेपेण ॥ ८८ ॥

Kulluka Explained.

1. गौतमवृथवनितोपभोगादिषु अप्रसक्तिः—तेषां &c.—अप्रसक्तिः in गौतमवृथ &c., means the absence of frequent enjoyment of those things (तेषां, viz., गौत, वृथ, &c.)

(क) विषयेष्वप्रसक्तिश्च—B, Bh, Bk, G, M, P, V.

(ख) पुनरनासेवनम्—A, Bk, G, M, P, V.

Notes.

इज्याध्ययनम्—समाहार-इन्द्रः । इज्या = यज्ञ + कृप्—भावे ।

समासतः—In brief. समास + तस्—तृतीयायाः स्थाने । [तृतीया was due by the rule 'प्रज्ञात्यादिभ्यश्च &c.']

N. B. On the expressions विषयेषु अप्रसक्तिः the commentator Sarvajña-Nārāyaṇa argues that although this point is applicable to all the castes, it is specially mentioned here in connection with the Kshatriyas, because, they being members of the ruling race, not only their own individual welfare, but the welfare of the whole kingdom depends on their doings. “यद्यपि विप्रादिरपि एतत् अवश्यं कार्यं, तथापि विप्रादीनां व्यसनेः न अपकर्षणम्—य एव व्यसनी तस्यैव नाशः । राज्ञस्तु व्यसनाकृष्टले राष्ट्रस्यैव विनाशः इत्येतदर्थम् अव उक्तम्” ।—Sarvajña-Nārāyaṇa.

पशूनां रक्षणं दानमिज्याध्ययनमेव च ।

वणिकपथं कुसौदञ्च वैश्यस्य कृषिमेव च ॥ ९० ॥

Prose.—[सः] वैश्यस्य [सम्बन्धे] पशूनां रक्षणं, दानम्, इज्याध्ययनम् एव च, वणिकपथं, कुसौदं च, कृषिम् एव च [अकल्पयत] ।

Bengali.—पशुपालन, दान, यज्ञ, अध्यायन, वाणिज्य, कुसौद एवं कृषिकर्म इति वैश्याय कृत्वा वाच्यं करिष्याहेन ॥ ९० ॥

English.—Tending cattle, bestowing gifts, sacrifice, [Vedic] study, trade, money-lending on interest, and agriculture—these he [ordained] for the Vais'yas. 90.

Kulluka.—पशूनामिति । पशुपालनादीनि (क) वैश्यस्य कल्पितवान् । 'वणिकपथं—स्थलजलादिना वाणिज्यं', 'कुसौदं'—इज्या धनप्रयोगः (१) ॥ ९० ॥

Kulluka Explained.

१. कुसौदं &c.—कुसौद means 'laying out money on interest (इज्या)' ।

(क) पशूनां पालनादीनि—All except A.

Notes.

वणिक्पथम्—पथ + इजि = वणिक् । इजि प्रत्ययः, पकारस्य वकारः, by the औणादिक rule 'पणिरादेश वः' । वणिजां पथ्याः, वणिक्पथः, तम् । ऋकपुरवधुः इत्यादिना समासान्तः अच् । 'The business of merchants, i. e., trade. The word वणिक् comes from the root पथ and should, therefore, be reasonably spelt with व and not ब । प is more akin to [वर्णीय] व than to [अन्तःस्थ] व ।

कुसीदम्—कुस + ईद (औणादिकः) । The word is also spelt with श and घ ।

एकमेव तु शूद्रस्य प्रभुः कर्म समादिशत् ।

एतेषामेव वर्णानां शुश्रूषामनसूयया ॥ ८१ ॥

Prose.—प्रभुः (=ब्रह्मा) शूद्रस्य तु एतेषाम् एव वर्णानाम् अनसूयया शुश्रूषाम् [इति] एकम् एव कर्म समादिशत् ।

Bengali.—अशुश्रूषावर्जनपूर्वक पूर्वोक्त वर्णजगत्तः सेवा एवै एकमात्र कर्म प्रभु (प्रजापति) भूज मष्टये निर्देश करिष्याहेन ॥ ९१ ॥

English.—The Lord assigned only one duty to the S'ūdras, viz., ungrudged service unto these [three] castes. 91.

Kulluka—एकमेव इति । प्रभुर्ब्रह्मा शूद्रस्य ब्राह्मणादि-वर्णतय-परिचर्यात्मकं कर्म निर्मितवान् । एकमेवेति प्राधान्यप्रदर्शनार्थं, दानादिरपि तस्य विहितत्वात् (१) । 'अनसूयया' गुणानन्द्या (२) ॥ ८१ ॥

kulluka Explained.

1. एकमेव &c.—एकमेव does not mean that 'this is the *only* duty', but it simply implies the importance of the thing to which it refers, viz. शुश्रूषा ; for, [general duties like] दान, &c., have also been prescribed in his case.

2. गुणानन्द्या—Without finding fault with them ; hence, ungrudgingly. The word असूया is technically defined as follows—'गुणिनि दोषाविष्कारणम् असूया' ।

अनस्यया—असृज् + यक (कण्डादित्वात्) = असृज्य (घातः) । असृज्य + अ
(भावे), ततः स्त्रियाम् आप् । = असृज्या ।

ऊर्ध्वं नामैर्मध्यतरः पुरुषः परिकीर्तितः ।

तस्मान्मध्यतमं त्वस्य सुखमुक्तं स्वयम्भवा ॥ ६२ ॥

Prose.—पुरुषः नामैः ऊर्ध्वं मध्यतरः [स्वयम्भवा] परिकीर्तितः, तस्य सुखं
तु तस्मात् (=मध्यतरात् अंशात्) [अपि] मध्यतमम् [स्वयम्भवा] उक्तम् ।

Bengali.—नाडिर ऊर्ध्वदेश इहेते पुरुष पवित्रतर कीर्तित हन । आचार, ईश्वर
मूत्र पूर्वोक्त अंश इहेते पवित्रतर, अग्रे एहे कथा वनिशोद्धन ॥ ६२ ॥

English.—A person is said by the Self-born to be holier from
above the navel. Then again, his mouth is said to be still holier
than that. 92.

Kulluka.—इदानीं प्राधान्येन सर्गेरक्षायां ब्राह्मणस्य, तदुपक्रमधर्माभि-
धानत्वात् (क) च अस्य शास्त्रस्य, ब्राह्मणस्य स्तुतिमाह (१)—ऊर्ध्वमिति । सर्व्वतः
एव पुरुषो मध्यः, नामैर्द्वयं अतिशयेन मध्यः, ततोऽपि सुखमस्य मध्यतमं,
ब्रह्मणा उक्तम् ॥ ६२ ॥

Kulluka Explained.

1. इदानीं प्राधान्येन &c.—As the Brahmins chiefly contribute
to the maintenance of creation, and as the Brahmins are
teachers of धर्म to be dealt with in this Śāstra, the author now
proceeds to dilate on the excellence of the Brahmins. [इदानीं
is connected with आह ।]

Notes.

ऊर्ध्वम्—अव्ययम् ; upwards, above.

नामैः—द्विकशब्दयोगे द्वयम् ; ऊर्ध्वम् इति दिक्शब्दः ।

पुरुषः—A person. Here it may also refer to परमपुरुष in *parti-
cular*.

मध्यतर—अयम् अनयोः अतिशयेन मध्यः इति मध्यतरः, मध्य + तरप् ।

तस्मात् मध्यतमम्—‘तस्मात्’ = [मध्यतरात्] नामैर्द्वयं प्रदर्शनात् । Instead of
मध्यतमम् we should say [अतिशयेन] मध्यतरम् (still more holy). When

(क) तदुपक्रमात् धर्माभिधानात्—A. तदुपक्रमात् कर्माभिधानत्वात्—S.

more than two things are in a state of comparison, তরপ্ and তসপ্ are equally correct for the last of them. [See Bhāṣhya on the rule ‘অতিশায়নং তসবিশনী’] । But তসপ্ with তস্মাত্ is open to criticism.

N. B. According to commentators, তস্মাত্ here does not mean ‘therefore’ as put by Doctors Bühler and Burnell [as well as Prof. Goswami]. The commentators have rendered the word তস্মাত্ by ততঃ অপি । The addition of the word অপি makes the sense clear. Nandana’s language is clearer—‘তস্মাত্—নামৈরুহুঁ প্রদিশাত্’ ।

The sense is that the entire body of a being is holy, and the part above the navel is holier, and the mouth is the holiest.

N. B. For advanced students only :—

Gangādhara’s explanation of the word তস্মাত্ is the same as above. But in dividing the entire body according to the different degrees of holiness, he has differed from the other commentators. We quote from him below :—

“পুরুষঃ খলু সর্বঃ এব আপাদনককম্ অমীধ্য-মীধ্য-মীধ্যতর-মীধ্যতমঃ । তত্র জানুভ্যাং অধস্মাত্ অমীধ্যঃ, তত ऊৰ্দ্ধ্বে স্ম—অধস্মাত্ নামিঃ—মীধ্যঃ, নামৈরুহুঁ মীধ্যতরঃ, কণ্ঠাদুহুঁ মীধ্যতমঃ ইতি । ‘তস্মাত্’ অস্য পুরুষস্য নামৈরুহুঁ কণ্ঠান্নাত্ মীধ্যতরাত্ মীধ্যতনং মুখং ‘স্বয়ম্ভুবা’ নারায়ণেন ভক্তম্ । তেন পর্যা জাতঃ শূদ্রস্তু অমীধ্যঃ, কৰ্ম্মভ্যাং জাতো বৈশ্যো মীধ্যঃ, বাহুভ্যাং তু জাতঃ क्षত্রিয়ো মীধ্যতরঃ, উত্তমাজ্জজী ব্রাহ্মণ্যো মীধ্যতমঃ” ।—Gangādhara.

উত্তমাজ্জজীৱব্রাহ্মণ্যৈঃ প্রচ্যুতঃ ব্রাহ্মণ্যশ্চৈব ধারণাত্ ।

সব্বস্যৈবাস্য সর্গস্য ধর্ম্মতো ব্রাহ্মণ্যঃ প্রমুঃ ॥ ৮৯ ॥

Prose.—উত্তমাজ্জীৱব্রাহ্মণ্যৈঃ প্রচ্যুতঃ ব্রাহ্মণ্যশ্চৈব ধারণাত্ ব্রাহ্মণ্যঃ অস্য সর্বস্য সর্গস্য ধর্ম্মতঃ প্রমুঃ [ভবাত্] ।

Bengali.—উত্তমাজ্জ (সুব) হইতে উৎপত্তি, জ্যেষ্ঠত্ব এবং বিশিষ্টবেদজ্ঞানহেতু ব্রাহ্মণ এই সর্গপ্রকৃতির ধর্ম্মোপদেশ বিষয়ে প্রভু ॥ ৯০ ॥

English.—On account of his origin from the best limb [of Brahman], seniority in birth, and [a super-eminent] possession of the Vedas, the Brāhmaṇa is the leader of all this creation in matters of religious instruction. 93.

Kulluka.—ततः किम् अतः आह (१)—उत्तमाङ्गादिति । ‘उत्तमाङ्ग’ सुखं ; तदुन्नतत्वात्, अविद्यादिभ्यः पूर्वोत्पन्नत्वात्, अध्यापनव्याख्यानादियुक्तस्य अतिशयेन वेदस्य धारणात् (क) (२), सर्वस्यास्य जगतो धर्मानुशासने (ख) (३) ब्राह्मणः प्रभुः । ‘संस्कारस्य विशेषाच्च वर्णानां ब्राह्मणः प्रभुः’ [मनु १०।३] (४) ॥२३॥

Kulluka Explained.

१. ततः किम् अतः आह—[It has been stated in the previous Sloka that the mouth is the holiest part of the body. But] what does that statement lead to ? So the author says –

२. अध्यापनव्याख्यानादियुक्तस्य &c.—N. B. One of the grounds for the superiority of the Bráhmāna to the other castes is that he holds in him the Vedas (वेदस्य धारणात्) । But here it may be asked that this is true not only of the Bráhmāna, but of the other twice-born castes also. So Kull. explains वेदस्य धारणात् as अतिशयेन वेदस्य धारणात् । He also adduces a reason for his addition of the word अतिशयेन । The reason is that the Vedas certainly do reside in other castes also, but the Vedas with their teaching (अध्यापन) and explanation (व्याख्यान), &c., are to be found in the Bráhmāna only. Herein lies the superiority (अतिशय) of the Bráhmāna.

३. धर्मानुशासने – Kull., following Medh. and Gov., takes the तस् in धर्मतः in the sense of ठसो and explains it as धर्मानुशासने (i.e. in matters of धर्म) । Nandana explains धर्मतः as न्यायतः ‘reasonably,’ ‘by right’.

४. संस्कारस्य &c.=Kull. here supplies from Manu, X. 3 an additional ground for the Bráhmāna’s superiority.

(क) वेदधारणात्—A, B, Bh, G, M, V.

(ख) All read धर्मानुशासनेन । We have, however, ventured to alter it into सप्तमी (by dropping the न) on the strength of Medh. and Gov. whom Kull. evidently follows. Medh. has धर्मं प्रभुः and Gov. has धर्मानुशासने प्रभुः ।

তং হি স্বয়ম্ভূঃ স্বাদাস্বাত্তপস্তুমাদিতীঃ সৃজত্ ।

হব্যকব্যাভিবাছায় সর্ব্বস্বাস্থ্য চ গুপ্যে ॥ ৫৪ ॥

Prose.—হব্যকব্যাভিবাছায় সর্ব্বস্য অস্য গুপ্যে চ স্বয়ম্ভূঃ তপঃ তন্না স্বাত্ত
আস্বাত্ত তং (= ব্রাহ্মণ্যং) হি আদিতঃ (= আদৌ) সৃজত্ ।

Bengali.—স্বয়ম্ভূঃ তপঃশ্রুতগুপ্তক (দেবভোজনে দীপমান) ইত্যং ও (পিতৃগণের
উদ্দেশ্যে দীপমান) কবোর অভিব্যক্তির নিমিত্ত এবং এই সমগ্র জগতের রক্ষার নিমিত্ত
ভাষ্কর (ভোক্তার) স্বীয় মুখ হইতে সর্ব্ব প্রথমে সৃষ্টি করিয়াছেন ॥ ৫৪ ॥

English.—The Self-existent Brahman, by the performance
of austerities, produced him (Bráhma) from his own mouth first
of all, for presenting offerings to gods and the Manes, and
for the preservation of all this world. 94.

Kulluka.—কস্যোক্তমাঙ্গাদয়সুস্কৃতঃ ইত্যত আহ—তং হি স্বয়ম্ভূরিত্তি । তং
ব্রহ্মা আত্মীয়সুখাত্ (১), দৈব-পিতৃ-হব্য-কব্য-বহনায় (২) তপঃ ক্রত্যা সর্ব্বস্য
জগতৌ রক্ষায়ৈ চ "জনিয়াদিভ্যঃ" প্রথমং সৃষ্টবান্ ॥ ৫৪ ॥

Kulluka Explained.

১. আত্মীয়সুখাত্—N.B. আত্মীয় here does not mean 'a relative',
but 'own' (স্বকীয়) ।

২. দৈবপিতৃ &c.—For carrying হব্য belonging to the Devas,
and কব্য belonging to the Pitris ; i.e., for carrying হব্য to the
gods and কব্য to the Manes (পিতৃ) । N. B. হব্য is an oblation
of food (sometimes oblations in general) offered to the gods.
কব্য is an oblation of food offered to the Manes.

Notes.

স্বয়ম্ভূঃ = ব্রহ্ম, but here it refers to ব্রহ্মা, the two being almost
identical.

আদিতঃ—প্রথমম্ । আদি + তস্—সমস্তাঃ ।

হব্যকব্যাভিবাছায়—হব্যতে দেবেভ্যঃ ইতি হব্যম্ । কৃত্যতে (নিবেদ্যতে) পিতৃভ্যঃ
ইতি কব্যম্ । 'হব্যকব্যে দৈবপৈত্রে অগ্নৌ' ইত্যমরঃ । (See Kull. Expl. ২, N. B.).
হব্যং চ কব্যং হব্যকব্যে, তয়োঃ অভিবাছাম্ ইতি হব্যকব্যাভিবাছায়, তস্মৈ ।

अभिवाह्यम्—अभि + वह् + ख्यत् - भाववाच्ये । So, अभिवाह्यम् = अभि-
वह्यम् । Medh. observes—अभिवाह्याय इति भावे क्त्यः कथञ्चित् द्रष्टव्यः,
सकस्येकत्वात् वहति ।—The क्त्य affix ख्यत् here in भाववाच्य is somehow
or other (कथञ्चित्) to be justified. It should not have been so,
as the root वह् is सकस्येक ।

गुप्तये—रचायै । गुप (रक्षणे) + क्ति ।

यस्यास्येन सदाश्रन्ति हव्यानि त्रिदिवौकसः ।

कव्यानि चैव पितरः किं भूतमधिकं ततः ॥ ८५ ॥

Prose.—यस्य आस्येन त्रिदिवौकसः सदा हव्यानि अश्रन्ति, पितरः च एव
कव्यानि [सदा अश्रन्ति] किं भूतं ततः अधिकम् [भवेत्] ?

Bengali.—बौद्धाश्च यथाशक्ति जिह्मवर्गानि जेवन्ति निता इवा भोजनं कर्तन्, ए
पितृभ्यो निता कवा भोजनं कर्तन् ताहा अगेक्का कोन् पदार्थं श्रेष्ठं ? ॥ ८५ ॥

English.—What being is superior to him through whose
mouth the gods and the Manes regularly get (lit. eat) oblations
offered to them ? 95.

Kulluka.—पूर्वोक्तहव्यकव्यवहनं स्पष्टयति—यस्यास्येनेति । यस्य विप्रस्य
मुखेन आह्वादी सर्वदा देवा हव्यानि पितरश्च कव्यानि भुञ्जते, ततः अन्यत् प्रकृततमं
भूतं किं भवेत् ॥ ८५ ॥

Notes.

त्रिदिवौकसः—तृतीया द्यौः इति त्रिदिवः, प्रथोदरादित्वात् साधु, पुंस्त्वं लोकात् ।
सहा, त्रयः (ब्रह्मविष्णुमहेश्वराः) दीव्यन्ति क्रौडन्ति अत्र इति त्रिदिवः—त्रि-दिव + क -
अधिकरणे । 'घञर्थं क-विधानम्' । त्रिदिवः (स्वर्गः) ओकः (निवासः) येषां
ते त्रिदिवौकसः = देवाः ।

For हव्य and कव्य, see the previous Sloka.

भूतम्—Not only प्राणी as Rāgh. and Rāmachandra take it,
but 'things generally' in which sense it must be taken in the
next Sloka. The word भूत would thus include even such अप्राणी
things as अग्नि, तुलसी, &c.

ভূতানাং প্রাণিনঃ শ্রেষ্ঠাঃ প্রাণিনাং বুদ্ধিজীবিনঃ ।

বুদ্ধিমত্সু নরাঃ শ্রেষ্ঠা নরেষু ব্রাহ্মণাঃ স্মৃতাঃ ॥ ৮৬ ॥

Prose.—ভূতানাং প্রাণিনঃ শ্রেষ্ঠাঃ, প্রাণিনাং বুদ্ধিজীবিনঃ [শ্রেষ্ঠাঃ], বুদ্ধিমত্সু নরাঃ শ্রেষ্ঠাঃ, নরেষু ব্রাহ্মণাঃ [শ্রেষ্ঠাঃ] স্মৃতাঃ ।

Bengali.—হাবরজঙ্গমাদি ভূতগণের মধ্যে বাহাদের প্রাণ আছে, তাহারা শ্রেষ্ঠ । প্রাণিদিগের মধ্যে বাহারা বুদ্ধিজীবী তাহারা শ্রেষ্ঠ । বুদ্ধিজীবীর মধ্যে মনুষ্য শ্রেষ্ঠ । মনুষ্যের মধ্যে ব্রাহ্মণ শ্রেষ্ঠ ॥ ৯৬ ॥

English.—Of all creations, those which are endowed with animation are said to be excellent ; of the animate, those which subsist by intelligence [are excellent] ; of those endowed with intelligence, men are excellent ; and of men, the Bráhma-nas [are excellent]. 96.

Kulluka.—ভূতানামিতি । ভূতাত্মানাং (ক) (১) স্থাবরজঙ্গমানাং মধ্যে 'প্রাণিনঃ' কৌটাদয়ঃ শ্রেষ্ঠাঃ, কদাচিত্ সুখলিঙ্গাৎ (২) । তेषামপি 'বুদ্ধিজীবিনঃ' সর্গ-নিরর্থ-দৈর্ঘ্যাদসর্পণ্যাদসর্পণকারিণঃ পশ্বাদয়ঃ (৩) । তৈশ্চোপি মনুষ্যাঃ, প্রজ্ঞাচক্ষুর-সম্বল্লভাঃ । তৈশ্চোপি ব্রাহ্মণাঃ, সর্বপুণ্যল্লাভ, অপবর্গাধিকারযোগ্যল্লাভ (৪) ॥ ৯৬ ॥

Kulluka Explained.

১. ভূতাত্মানাম্—[Kull. takes the word ভূতানাম্ in its secondary sense and replaces it by ভূতাত্ম্য meaning those that are composed (আরম্ভ) of the Bhûtas ; i.e., all material things movable and immovable.

২. কদাচিত্ সুখলিঙ্গাৎ—Because they (কৌটাদয়ঃ) can feel pleasure (rather more clearly than plants). [N. B. We should add the words 'more clearly' as we should not forget that plants also can feel. Cf. Manu, I. 49. Medh. observes 'তৈ (প্রাণিনঃ) শ্রেষ্ঠাঃ, তৈ হি পদুতরং সুখম্ অনুভবন্তি ।]

(ক) ভূতানাম্—A and S.

3. सार्ध-निरर्थ-देशोपसर्पणापसर्पणकारिणः—Those who can move towards a place conducive to their well-being, and can recede from a place detrimental to their interest.

4. अपवर्गाधिकारयोग्यत्वात् च—And on the ground of their being fit to have final emancipation or अपवर्गः ।

Notes.

भूतानाम्, प्राणिनाम्—निर्द्धारणे इष्टौ ।

बुद्धिमत्सु, नरेषु—निर्द्धारणे ७मी ।

बुद्धिजीविनः—बुद्ध्या जीवन्ति ये ते इति बुद्धि-जीव + णिनि ।

ब्राह्मणेषु च विद्वांसो विद्वत्सु कृतबुद्धयः । ।

कृतबुद्धिषु कर्त्तारः कर्त्तृषु ब्रह्मवेदिनः (क) ॥ ८७ ॥

Prose.—ब्राह्मणेषु च विद्वांसः [विद्वत्सु] &c.

Bengali.—ब्राह्मणनिर्गणेर मध्ये विद्वांसः (श्रेष्ठे, विद्वांसनिर्गणेर मध्ये कृतबुद्धिगण (अर्थात् नास्त्रोक्तान्श्रेष्ठाने बाह्यदेशे कर्तृवाता जगिष्याछे तीहारा) श्रेष्ठे, कृतबुद्धिनिर्गणेर मध्ये कर्त्तार अमृताता श्रेष्ठे) अमृतातानिर्गणेर मध्ये ब्रह्मवेदिनः श्रेष्ठे ॥ २१ ॥

English.—Of the Brāhmanas, the learned are excellent ; of the learned, those who recognise the necessity of performing the prescribed duties [are excellent] ; of those who recognise their duties, those who actually perform them [are excellent] ; and of the performers, those who know Brahman [are excellent] 97.

Kulluka.—ब्राह्मणेषु चेति । ब्राह्मणेषु मध्ये विद्वांसः, सद्भाफलज्योतिष्टोमादि-कर्त्ताधिकारित्वात् (१) । तेभ्योऽपि 'कृतबुद्धयः'—अनागतोऽपि (ख) 'कृतं सय' इति बुद्धियेषां—प्रास्वाक्कानुष्ठानेषु उत्पन्नकर्त्तव्यताबुद्धयः इत्यर्थः (२) । तेभ्योऽपि अनुष्ठानार, हितार्हितप्राप्तिपरिहारभागित्वात् (३) । तेभ्योऽपि ब्रह्मवेदिनः, मोक्षभागित्वात् (ग) ॥ ८७ ॥

(क) ब्रह्मवेदिनः—A and some of the commentators.

(ख) अनागतोऽपि (?)—A.

(ग) मोक्षलाभात्—All except P.

Kulluka Explained.

1. सद्भाषलज्योतिषीमादि &c.—Because they are eligible for performing ज्योतिषीम, &c., which produce great merit.

2. अनागतैऽपि &c.—Those who deem the prescribed performances to be [already] performed by them ; i.e., who have acquired a sense of duty in the performances enjoined in the S'ástras. [N. B. Kull. takes the word कृत in the text as an instance of 'सिद्धवत् निर्दोशः'. He means that a good man, whenever he comes across a विधि, is sure that it will be performed by him, and the said work may, for all practical purposes, be regarded as *already performed*. So the word कृतबुद्धयः means—those that have acquired a sense of duty in the performances enjoined in the S'ástras.

5. हितहितप्राप्ति &c.—Because they can have recourse to what is good (हित), and avoid (परिहार) what is bad (अहित) ।

Notes.

कृतबुद्धयः—कृता परिनिहिता बुद्धिः येषां ते कृतबुद्धयः । Those who have made up their mind ; these people cannot be led astray by the Bauddhas, &c.—Medh.

Or, 'कृतं (कर्तव्यम्) मया इदम्' इति बुद्धिः येषां ते कृतबुद्धयः । Those who have acquired a sense of duty in the performances enjoined in the S'ástras.—Gov. and Ragh.

For the view of Kull., see Kull. Expl. 2.

उत्पत्तिरेव विप्रस्य मूर्तिर्धर्मस्य शाश्वती ।

स हि धर्मार्थमुत्पन्नो ब्रह्मभूयाय कल्पते ॥ ८८ ॥

Prose.—विप्रस्य उत्पत्तिः एव धर्मस्य शाश्वती मूर्तिः । हि (= यतः) सः धर्मार्थम् उत्पन्नः ब्रह्मभूयाय कल्पते ।

Bengali.—ब्राह्मणेन [उपासि मूर्तेर कथा] केवलमात्र उपासिते धर्मो अविनश्य मूर्तिरूप । कारण, ब्राह्मण धर्मो निमित्त उपास्य रहैत। ब्रह्म ही लक्ष करिवाय बोधो हन । १०८।

English.—The very birth of a Brāhmana is an imperishable embodiment of Dharma ; for, being born for the sake of Dharma, he is fit to attain to the state of Brahman or final liberation. 98.

Kulluka.—उत्पत्तिरेवेति । ब्राह्मणदेहजन्मसावनेव (१) धर्म्मस्य शरीरम् अविनाशि, यच्चादसौ धर्म्मार्थं जातः—“धर्म्मानुगृहीतात्मज्ञानिन” सोऽद्य सम्यग्यते (२) ॥ ९८ ॥

Kulluka Explained.

१. ब्राह्मणदेहजन्मसावन् एव—The mere birth of the *body* of a Brāhmana, i.e., the mere birth of a Brāhmana.

N. B. (i) The word देह here, although apparently redundant, has been used by Kull. in contrast with गुण, &c. Cf. Medh.—‘गुणान् अपहृष्टाय जन्म एव’ ।

(ii) The compound जन्मसावन् means जन्म एव । So, the word एव in जन्मसावनेव is more or less redundant. But the words साव and एव are often used together for the sake of emphasis. Or the word here may be सावा (= परिमाण) and not साव ।

२. धर्म्मानुगृहीतात्मज्ञानिन &c.—Is rendered entitled to final emancipation by means of आत्मज्ञान (knowledge of the Supreme Soul) helped by (i.e. coupled with) Dharma.

Notes.

शाश्वती—शाश्वत + लीप्, स्त्रियास् । For the derivation of शाश्वत, see Sl. १३.

धर्म्मार्थस्—द्वितीयं जन्मना उपनयनेन संस्कृतः ।—Medh.

ब्रह्मसूयाय—ब्रह्मणः भावः इति ब्रह्मन्—सु + क्यप्—भावे, by the rule ‘भुवी भावे’ । The चतुर्थी in ब्रह्मसूयाय is by the rule ‘कृपि सम्पद्यमाने च’ ।

Like the words कुम्भकार, &c., the word ब्रह्मसूय is an instance of उपपदसमास । [N. B. Those who will be startled by this view are referred to शब्दशक्ति-प्रकाशिका, समासप्रकरण, last Kārikā.] The analogy is clear. कार without being preceded by an उपपद

e.g. कृष्ण, &c., is never used ; सूत्र also without being preceded by an उपपद e.g. ब्रह्मन् is never used.]

ब्राह्मणो जायमानो हि पृथिव्यामधि जायते ।

ईश्वरः सर्वभूतानां धर्मकोषस्य गुप्तये ॥ ८८ ॥

Prose.—हि (यस्मात्) ब्राह्मणः जायमानः पृथिव्याम् अधि जायते [तस्मात् तस्य उत्पत्तिः धर्मस्य शाश्वती मूर्तिः] । [सः] सर्वभूतानां धर्मकोषस्य गुप्तये ईश्वरः [भवति] ।

Bengali.—যেহেতু, ব্রাহ্মণ জনমানোজেই পৃথিবীতে সর্বকোষে ইন। ব্রাহ্মণ নকল আশ্রিত ধর্মরূপ রত্নপ্রাণির রক্ষাসম্বন্ধে সর্বকোষে ॥ ৯৯ ॥

English.—[The mere birth of a Brāhmana is an embodiment of Dharma] because the Brāhmana is born as the chief of all in the world. He is the chief to guard the treasure of Dharma of all creatures. 99.

Kulluka.—ब्राह्मणः इति । यस्माद् ब्राह्मणो जायमानः पृथिव्याम् 'अधि' उपरि भवति, श्रेष्ठ इत्यर्थः । सर्वभूतानां धर्मसमूहरक्षायै प्रभुः, ब्राह्मणोपदिष्टत्वात् सर्वधर्माणाम् (१) ॥ ८८ ॥

Kulluka Explained.

१. ब्राह्मणोपदिष्टत्वात् &c.—[A Brāhmana is regarded as धर्म-रक्षायै प्रभुः], because all the धर्मः are to be taught by Brāhmanas.

Notes.

हि—Kull., following Gov., takes the word हि here to denote हेतु—the present sentence being connected with the first line of the previous Sloka.

ब्राह्मणः पृथिव्याम् अधि—पृथिव्याम् takes ७मी (in connection with the कर्मप्रवचनीय अधि) by the rule 'यस्मात् अधिकम्, यस्य च ईश्वरवचनं तत्र सप्तमी' ।

In the above rule the phrase यस्य ईश्वरवचनम् is explained in two ways, and we get ७मी here either in पृथिवी or in ब्राह्मण । Thus, ब्राह्मणः पृथिव्याम् अधि, or पृथिवी ब्राह्मणे अधि ।

अवि is here a कर्त्तृप्रवचनीय by the rule अविरीश्वरे ।

वर्त्मकीयस्य—कीयः = Treasure.—‘कीयोऽस्त्रो कुशले खड्गपिधानोऽर्धोऽपि दिव्ययोः’ इति अमरः ।

सर्वं स्वं ब्राह्मणस्येदं यत् किञ्चिज्जगतीगतम् ।

अथैत्रेयनाभिजनेनेदं सर्वं वै ब्राह्मणोऽर्हति ॥ १०० ॥

Prose.—यत् किञ्चित् जगतीगतम् इदं सर्वं ब्राह्मणस्य स्वं (=स्वकीयम् इव) । [यस्मात्] अथैत्रेयनाभिजनेन [च] ब्राह्मणः इदं सर्वं वै अर्हति ।

Bengali—पृथिवीर गाहा किछु धन तांश मनखुई ब्राह्मणर [अरुद्रग] निजस्य । [कारण] उरुदृष्टे जमानिवचन श्रेष्ठेष्ट हेतु ब्राह्मण मनखुई पाईवार बोधा ॥ १०० ॥

English.—Whatever exists in the world is [so to say] the property of the Brāhmana. [For] by virtue of his superiority due to high birth, the Brāhmana is entitled to it all. 100.

Kulluka.—सर्वं स्वनिति । यत् किञ्चिज्जगद्वर्त्ति धर्मं तद् ब्राह्मणस्य स्वं, इति स्तुत्या उच्यते (१) । स्वं इव ‘स्वं’, न तु स्वं एव, ब्राह्मणस्यापि मनुना लोकेष्व वक्ष्यमाणत्वात् (२) । यस्माद् (क) ब्रह्मसुखोद्भवत्वेन अभिजनेन श्रेष्ठतया (३), सर्वं ब्राह्मणः अर्हति—सर्वग्रहणयोग्यः भवत्येव । ‘वै’ अवधारणे ॥ १०० ॥

Kulluka Explained.

१. इति स्तुत्या उच्यते—This is said by way of compliment ; [i.e., it is not as forcible as a विधि] This sense is made clear by the use of the word अर्हति in the text.]

२. स्वं इव—स्वं &c.—The word स्वं in the text means स्वं इव (like unto his own), and not स्वं एव (exactly his own) ; for, Manu himself speaks of thefts in connection with Brāhmanas later on (Ch. VIII, 338 ; XI, 100 ; &c.). [If everything in this world really belonged to the Brāhmana how could you ever charge him with theft ?]

(क) तस्मात्—All except A. But as the sense demands, we have altered तस्मात् into यस्मात् which is the word used by Gov.

3. ब्रह्ममुखोद्भवत्वेन &c.—On account of his superiority due to high lineage as being produced from the mouth of Brahmá.

N. B. Almost all have taken चैष्टোন and अभिजनेन as *two* हेतुs (of अर्हति), but a careful examination of the two words, as well as the inversion of their order by Kull. without the addition of a 'च' leads us to infer that Kull. takes them as *one* हेतु—अभिजनेन being the हेतु of चैष्टা and not of अर्हति । Gov. reads चैष्टेन अभिजनेन which, though a different thing, favours *our* interpretation.

Notes.

खम्—धनम् । 'स्वो ज्ञातावात्मनि स्वं, विष्वात्मोय, खोऽस्त्रियां चने' इत्यमरः ।

अभिजनेन—अभि—जन + घञ्—भावे । 'जनियध्थोश्' इति सूत्रेण वृद्धाभावः ।

चैष्टোন अभिजनेन—See Kull. Expl. 3, N. B.

अर्हति—The use of this word implies that the present Sloka is not a विधि, but a mere compliment to the Bráhmāna.

स्वमेव ब्राह্মণো भुङ्क्ते स्वं वस्ते स्वं ददाति च ।

आনৃশংস্যাद् ব্রাহ্মণস্য ভুঙ্কতে হীতরে জনা ॥ ১০১ ॥

Prose.—ব্রাহ্মণঃ খন্ পব (= স্বকীয়ম্ ইব) ভুঙ্কতে, স্বং বস্তু, স্বং চ দদতি । ব্রাহ্মণস্য আনৃশংস্যাৎ হি ইতরে জনাঃ ভুঙ্কতে ।

Bengali.—ব্রাহ্মণ বাহা কিছু ভোজন করেন, এবং বাহা কিছু পরিধান করেন তাহা [অথবা হইলেও] তাঁহার [একজন] নিজস্ব । [অন্যের দ্বারা অপরকে দান করিলেও] তিনি নিজের দ্বারাই দান করেন । ব্রাহ্মণের করণ্যবশতঃ অন্যলোকে ভোজনাদি করিতে পারি ১০১ ॥

English.—Whatever the Bráhmāna eats, whatever he wears, and whatever he gives away is his own. Indeed, it is through the goodness of the Bráhmāna that the other people enjoy what they have. 101.

Kulluka.—स्मिन्वेति । यत् परस्याप्यत्र ब्राह्मणो सुङ्क्ते, परस्य च वक्ष्यं परिधत्ते, परस्य गृहीत्वा अन्यको ददाति, तदपि ब्राह्मणस्य स्मिन्—पूर्ववत् स्तुतिः (१) । एवं सति ब्राह्मणस्य कारुण्यात् अन्ये भोजनादिकं कुर्वन्ति ॥ १०१ ॥

Kulluka Explained.

१. पूर्ववत् स्तुतिः—Like the previous Sloka this also is added by way of compliment.

Notes.

स्मिन्—Here also एवं is to be taken in the sense of इव ।

Cf. Kull. स्मिन्—पूर्ववत् स्तुतिः ।

वक्ष्ये—वस् + क्त् + ते । लिट्—ववसे । लुङ्—अवसिष्ट, क्वाच्—वसित्वा ।

आनृणस्यात्—नृन् शंसति हिमस्ति इति नृणसः—नृ—शन्स + अण् कर्त्तरि ; न नृणसः—अनृणसः । तस्य मावः आनृणस्यम्, तस्मात् ।

तस्य कर्मविवेकार्थं शेषाणां चानुपूर्वशः (क) ।

स्वायम्भुवो मनुर्धोमानिदं शास्त्रमकल्पयत् ॥ १०२ ॥

Prose.—तस्य (= ब्राह्मणस्य) शेषाणां च (= क्षत्रियादीनां च) अनुपूर्वशः कर्मविवेकार्थं धीमान् स्वायम्भुवः मनुः इदं शास्त्रम् अकल्पयत् ।

Bengali.—जाकपेन एव अवशिष्टे वर्णजस्यैव कर्तव्याकर्तव्या रथाक्षरम निर्द्धारणेन जना धीमान् स्वायम्भुव मनु एवे शास्त्र रचना करिष्येत् ॥ १०२ ॥

English.—For the differentiation of the duties of the Brāhmana as well as of the other castes in due order, the prudent Swayam-bhuva Manu composed these Institutes. 102.

Kulluka.—इदानीं प्रकृत-ब्राह्मणकर्माभिधायकतया शास्त्रप्रणेतृ प्रक्रमते (१) —तस्य कर्मविवेकार्थमिति । ब्राह्मणस्य कर्मज्ञानार्थं, शेषाणां—क्षत्रियादीनां च, 'स्वायम्भुवः' ब्रह्मर्षीव्रतः (ख) 'धीमान्' सर्वविषयज्ञानवान् मनुर्निदं शास्त्रं विरचितवान् ॥ १०२ ॥

(क) शेषाणामनुपूर्वशः—All except A.

(ख) ब्रह्मपुत्रः—M, P, S, V.

Kulluka Explained.

১. ব্রহ্মণী—&c.—Now he proceeds to praise this S'āstra on the score of its declaring the duties of an excellent Brāhmana.

N. B. Although this S'āstra declares the duties not only of the Brāhmana but of the other castes (শ্রেণাণাম্) also, yet those of the Brāhmana are discussed here principally, and those of the others secondarily. This is the implied meaning of the word অনুপূর্বশঃ; cf. Medh. “‘অনুপূর্বশঃ’—প্রাধান্যাত্ ব্রাহ্মণস্য, অনুপদ্ধাত্ জলিয়াদীনাম্”।

Notes.

বিশেষকঃ—বি—বিচ (to distinguish)+কন্; distinction.

শ্রেণাণাম্—Of the remaining (viz. জলিয়, বৈশ্য, &c).

অনুপূর্বশঃ—In due order. For the latent force of this word here, see Kull. Expl ১, N. B.

বিদুষা ব্রাহ্মণেনৈদমধ্যেতব্যং প্রযত্নতঃ ।

শিষ্যেভ্যশ্চ প্রবক্তব্যং সম্যক্ত্বান্যেণ কৈনচিত্ ॥ ১০৩ ॥

Prose.—বিদুষা ব্রাহ্মণেন ইদং [শাস্ত্রং] প্রযত্নতঃ অধ্যয়নম্, শিষ্যেভ্যঃ চ সম্যক্ প্রবক্তব্যম্ । অন্যেণ কৈনচিত্ ন [প্রবক্তব্যম্] ।

Substance.—[সর্ব্বং এব বিজাঃ ইদং সানব্ শাস্ত্রং পঠেয়ুঃ, কিন্তু] ব্রাহ্মণঃ এব ইদং শাস্ত্রম্ অধ্যাপয়েত্; নাস্ত্যঃ কৌঃপি জলিয়ৌ বৈশ্যৌ বা ।

Bengali.—বিদুষা ব্রাহ্মণ যত্নসহকারে এই শাস্ত্র অধ্যয়ন করিবেন । এবং কেবল ব্রাহ্মণই শিষ্যদিগকে সমাগ্ভাবে এই শাস্ত্রের উপদেশ দান করিবেন, অন্য কেহ করিবেন না ॥ ১০৩ ॥

English.—A learned Brāhmana (who knows the merit of studying this S'āstra) should study it carefully. A Brāhmana alone is eligible to rightly explain it to the pupil; no other person [shall do so]. 103.

Kulluka.—विदुषिति । एतच्छास्त्राध्ययनफलज्ञेन (१) ब्राह्मणेन एतस्य शास्त्रस्य व्याख्यानं व्यापनोचितं प्रयत्नतोऽध्ययनं (२) कर्तव्यं, शिष्येभ्यश्च इदं व्याख्यातव्यं, नान्येन चाविद्यादिना । अध्ययनमात्रं तु व्याख्यानं व्यापनरहितं क्षत्रियवैश्ययोरेपि 'निषेकादि-उक्तशान्ताः' [मनु, २।१६] इत्यादिना विधास्यते (३) । अनुवादमात्रमेतदिति मेधातिथिसत्, तत् न मनोहरं ; द्विजैरध्ययनं, ब्राह्मणेनैव व्यापन-व्याख्यानं इत्यस्य अत्राभात् (४) । यत् 'अधीयोरस्त्रयो वर्णाः' [मनु, १०।१] इत्यादि तत् वेदविषयमिति वक्ष्यति (५) ।—विप्रेणैवाध्याप्यमिति (क) विधाने सम्भवत्यपि । अनुवादलभस्येति सुधा (ख) मेधातिथेर्यद्दः (ग) (६) ॥ १०२ ॥

Argument.

This Sloka lays down that this S'āstra is to be studied and taught by the Brāhmanas only. Again, in a subsequent Sloka, viz.,

निषेकादि-उक्तशान्तौ मन्त्रैर्यस्योदितो विधिः ।

तस्य शास्त्रेऽधिकारोऽस्मिन् ज्ञेयो नाऽन्यस्य कस्यचित् ॥ Manu, II. 16

it will be stated that this S'āstra is to be handled (अधिकारः) by the three twice-born classes. Now, as far as the Brāhmanas are concerned, do the two passages mean the same thing? Medh. says—'Yes'. The repetition, he says, should not be objected to as the present work really begins from Ch. II. The whole of Ch. I. is, according to him, merely an अर्थवाद (i. e. repetition with a view to praise). So, as far as the Brāhmanas are concerned, the present passage is, according to Medh., a mere repetition of Sl. 16 in Ch. II.

But Kull. criticises Medh. and says that it is idle to remain satisfied with taking the present passage to be a mere repetition of II. 16. when it can be easily interpreted to have

(क) विप्रेणैवाध्ययनमिति—A, S ; विप्रेणैवाध्यापनमिति—M, P, V.

(ख) वृथा—All except A. But सुधा is preferred for alliteration with मेधा in मेधातिथेः ।

(ग) P reads ऋदः for यद्दः [perhaps for alliteration], but यद्द gives a better sense.

stated something *new* in the following manner. Sl. 16 of Ch. II. lays down that this work can be *studied* by all the three twice-born classes. But the present Sloka states this and some thing more, viz., that the *teaching* of this S'āstra should be done exclusively by the Brāhmanas.

Kulluka Explained.

1. एतच्छास्त्राध्ययनफलज्ञेन—By one who knows (विद्वस्) the merit of studying this S'āstra. [This is a paraphrase of विदुषा । The word विद्वस् generally means 'learned', but Kull. here takes it in its derivative sense, viz. one who knows (such and such things)].

2. व्याख्यानान्ध्यापनोचितं प्रयत्नतः अध्ययनम्—Studying very carefully such as would make him fit to explain and teach [it to his pupils].

3. अध्ययनमात्रं तु &c.—But the mere study [of this S'āstra], viz. exclusive of explaining and teaching it, will be prescribed for क्षत्रिय and वैश्य also [later on] in the text निषिकादि-स्मरणान्तः &c. (Ch. II. 16 which see).

4. अनुवादमात्रम् &c.—Medhātithi's view is that this (i. e. the present passage) is a mere repetition. But that view is not charming ; as it would not lead us to the conclusion that this S'āstra is to be studied by all the three द्विजस, but is *to be taught by the Brāhmanas only*.

5. यत्तु &c.—In explaining the passage अथैवीरस्त्रयो वर्णाः &c. (Manu, X. 1) Medh. will also say [as we do] that it refers to the study of the Veda [only]. [Kull.'s point is that the special point gained by him here (viz. that the teaching of *this S'āstra* should be monopolised by the Brāhmana only) is not got by Medh. anywhere, not even in X. 1, which passage Medh. applies, as every one does, to the Veda only and not to the S'āstras in general.]

N. B. अक्षीवीरंस्त्रयो वर्णाः &c.—the couplet runs thus :—

अक्षीवीरंस्त्रयो वर्णाः स्वकर्म्मस्य विजातयः ।

प्रब्रूयुर्ब्राह्मणक्षेपं नेतराविति निश्चयः ॥ Manu, X. १.

Translation.—Let the three twice-born castes discharging their [prescribed] duties, study [the *Veda*], but among them the Brāhmana alone should teach it, not the other two. This is the decision.

6. विद्वेषैवाध्यायमिति &c.—[Kull. here takes delight in criticising his predecessor in verse..]

When it is possible to find out an *injunction* (विधान) here to the effect that the teaching (of this S'āstra) is intended exclusively for the Brāhmana, it is a useless pertinacity (ग्रहः, cf. the word आग्रहः) on the part of Medh. to hold that the present passage is a mere repetition (of II. 16).

Notes.

विदुषा—Kull. does not take the word here in the ordinary sense of 'learned'. See Kull. Expl. १.

अन्येन केनचित्—Refers to क्षत्रिय, वैश्य, &c.

N. B. The views of Medh. and Kull. have been shortly put in the 'Argument' above. Kull.'s view has been followed by the majority of the commentators. But we are not inclined to give Kull. any credit of originality here ; for, the view propounded by him is a mere paraphrase of Govinda-rāja's language which we quote below—

ब्राह्मणस्य प्रयत्नाध्ययनार्थोऽयम् आरम्भः । प्रयत्नवृत्त्यात् क्षत्रियवैश्ययोरपि अत्र अध्ययनाधिकारः, तथाच—'निषेकादिस्मृत्यानां' इत्यादि वक्ष्यति । न तु ब्राह्मणवत् यत्रातिशयः ।...अस्मिन् च एतद्व्यतिरेक—विजातिसावाध्ययनाधिकारः, ब्राह्मणस्य तु प्रयत्नवान् इति, शिष्येभ्यश्च ब्राह्मणेन एतत् प्रवक्तव्यम्, न क्षत्रियादिना इति । ब्राह्मणस्य एतच्छास्त्राधिकारार्थः असमारम्भः, अन्यस्य अज्ञापननिषेधायेय । यथा अर्थवादादर्थलेखस्य श्लोकस्य केचिदुक्तं तत् असिद्धम्, अप्रतीतिः । अर्थस्य च अर्थवादत्वे सति प्रयत्नकृतो विशेषः न भवति ।...यत् 'अक्षीवीरंस्त्रयो वर्णाः' इत्यादि सः वेदविषयः अनुवादः इति व्याख्यास्यामः ।

इदं शास्त्रमधीयानो ब्राह्मणः शंसितव्रतः (क) ।

मनोवाग्देहजैर्नित्यं कर्मदोषैर्न लिप्यते ॥ १०४ ॥

Prose.—इदं शास्त्रम् अधीयानः ब्राह्मणः शंसितव्रतः [सन्] मनोवाग्देहजैः कर्मदोषैः नित्यं (= कदापि) न लिप्यते ।

Bengali.—এই শাস্ত্র অধ্যয়ন করিলে ব্রাহ্মণ শাস্ত্রোক্ত-ব্রতমুখোত্তরী হইল, এবং তিনি মনঃ, বাক্য ও দেহজনিত কর্মদোষের দ্বারা কখনই লিপ্ত হইল না ॥ ১০৪ ॥

Import.—The study of this S'āstra is sure to operate as a check against committing unworthy acts.

English.—A Brāhmana who studies this S'āstra becomes naturally dutiful, and is never defiled by sins due to mind, speech and body (i.e. arising from thoughts, words and deeds). 104.

Kulluka.—इदं शास्त्रमिति । इदं शास्त्रं पठन् एतदीयम् अर्थं ज्ञात्वा (१) 'शंसितव्रतः' अनुष्ठितव्रतः मनोवाक्कायसम्भवैः पापैर्न संवध्यते ॥ १०४ ॥

Kulluka Explained.

१. एतदीयम् &c.—Knowing the meaning of this (एतदीय) [S'āstra].

Notes.

अधीयानः—अधि—इङ्+आनच् । हेतौ आनच्—यतः अधीयानः अतः शंसितव्रतः ।

शंसितव्रतः—शंसितम् अनुष्ठितं व्रतं येन सः । The root शंस्, however, is seldom used in the sense of अनुष्ठान । Gangādhara renders शंसितव्रतः as प्रशंसितव्रतः (प्रशंसितं व्रतं यस्य सः) ।

N.B. The two words शंसित and संशित should not be confused.

नित्यम्—Here means कदापि ।

(क) संशितव्रतः—A [only in the text, but not in the commentary]. This is indeed a more usual form, but here it is not supported by any of the commentators.

पुनाति पङ्क्तिं वंश्यांश्च सप्त सप्त पराऽवरान् ।

पृथिवीमपि चैवेमां कृत्स्नामिकोऽपि सोऽर्हति ॥१०५॥

Prose.—सः पङ्क्तिम् सप्त सप्त पराऽवरान् वंश्यान् च पुनाति । इमां कृत्स्नां पृथिवीम् अपि सः एकोऽपि अर्हति ।

Bengali.—[एहे शास्त्र अथाग्रन करिने] ज्ञानेन भाङ्गिणावक इन एव उर्द्ध्वेन नष्ट भूत ७ अधोऽन नष्ट भूत पवित्र कर्तन, एव एनन कि डिनि एककहे एहे नष्ट भूतियो आशु दहेवाग्र (वा) इन ॥ १०६ ॥

English.—He purifies the row [in which he takes his seat], and also seven generations, both upwards and downwards; and he, even alone, is competent to receive this whole earth [as a gift]. 105.

Kulluka.—पुनातीति । इदं शास्त्रमधोऽयान् इत्यनुवर्तते । “अपाङ्क्तोपहृतां” (क) ‘पङ्क्तिम्’ आनुपूर्व्यां निविष्टजनसमूहं (ख) पवित्रीकरोति (1), वंशभवांश्च सप्त परान् (2)—पितृादीन्, अवरांश्च (3) सप्त—पुत्रादीन् । पृथिवीमपि सर्वान् सकलधर्मसंज्ञतया पात्रत्वेन प्रतियच्छीतुं (ग) योग्यो भवति (4) ॥ १०५ ॥

Kulluka Explained.

1. अपाङ्क्तोपहृतां &c.—He purifies a row defiled by excommunicated persons. [The adjective (अपाङ्क्तोपहृता which is Manu's own language in III. 183) is supplied by Kull., and the expression आनुपूर्व्यां निविष्टजनसमूहम् is Kull.'s own synonym of the word पङ्क्तिम् ।]

N. B. पङ्क्ति which means ‘a row’ technically means ‘a row of persons seated in due order (आनुपूर्व्यां)’; and a person fit to take his seat in such a row is called पङ्क्त्य or पङ्क्त्यः । So Kull.'s note means—He purifies a row defiled by impious or excommunicated persons.

(क) अपाङ्क्तोपहृताम्—J, B, Bg, G; अपाङ्क्तयोपहृताम्—V.

(ख) विष्टजनसमूहम्—A; उपविष्टजनसमूहम्—S.

(ग) गृहीतम्—All except A. But we concur with A as प्रतियच्छीतुं is the word used by almost all the commentators.

2. परान्—Upwards.
3. अवरान्—Downwards.
4. दृष्टिवीमपि सन्नां &c.—Being a deserving object (पात्र) of gift on account of his being conversant with all the Dharmas (सकलधर्मज्ञत्वा), he is fit to receive (प्रतिग्रहीतुम्) even the entire earth as a gift.

इदं स्वस्वयनं श्रेष्ठमिदं बुद्धिविवर्द्धनम् ।

इदं यशस्यं सततमिदं (क) निःश्रेयसं परम् ॥१०६॥

Prose.—इदं श्रेष्ठं स्वस्वयनम्, इदं बुद्धिविवर्द्धनम्, इदं सततं यशस्यम्, इदं परम् निःश्रेयसं [च भवति] ।

Bengali.—এই শাস্ত্র উৎকৃষ্টে স্বত্বায়ন, ইহা বুদ্ধিবর্ধক, ইহা সতত যশস্কর এবং ইহা মোক্ষলাভের উৎকৃষ্ট উপায় ॥ ১০৬ ॥

English.—[The study of] this S'āstra is the most excellent source of welfare ; it increases intellect, always brings fame and is the best means of attaining 'supreme good'. 106.

Kulluka.—इदमिति । अभिप्रेतार्थस्य अविनाशः 'स्वस्ति' ; तस्य 'अयनं' प्रापकम् (१) । एतच्छास्त्रस्यायनं स्वस्वयनम् (ख) जपहोमादिवीथकत्वाच्च श्रेष्ठं—स्वस्वयनान्तरात् प्रकटम् (२) । बुद्धिविवर्द्धनम्, एतच्छास्त्राभ्यासेन अशेषविचित्रविषय-परिज्ञानात् (३) (ग) । यशसे हितं 'यशस्यं', विदितत्वा ख्यातिज्ञाभात् । 'परं' प्रकटं निःश्रेयसं, 'निःश्रेयसस्य' (घ) मोक्षस्य उपायोपदेशकत्वात् (४) ॥ १०६ ॥

(क) All except A read आयुष्यम् for सततम् । The word आयुष्यम् is very attractive indeed, but it is not supported by Medh., Nār., Gov. and Kull., as no trace of the word is to be found in their commentaries, while all the other adjectives have been carefully explained there. Moreover, Gov. distinctly reads सततम् ।

(ख) All except Ms. A compound it with the word following.

(ग) अशेषबोधविशेषनिषेधपरिज्ञानात्—A.

(घ) निःश्रेयसस्य—Omitted in A and S. This is indeed

Kulluka Explained.

1. अभिप्रेताद्यस्य अविनाशः 'स्वस्ति' &c.—स्वस्ति means 'the absence of loss (in other words, the realisation) of desired objects ; and स्वस्त्ययन means 'the giver (चयन) of स्वस्ति', i.e., that by means of which स्वस्ति is attained.

2. एतच्छास्त्रस्य &c.—The study of this S'āstra is a स्वस्त्ययन, and this स्वस्त्ययन is superior to other स्वस्त्ययन inasmuch as it instructs on जप and होम, &c. [which are the best means of स्वस्त्ययन].

3. एतच्छास्त्राभ्यासेन &c.—Because the innumerable (i.e. various) injunctions and prohibitions are known by the study of this S'āstra.

4. निःश्रेयसं &c.—This S'āstra is called निःश्रेयस inasmuch as it instructs on the means of निःश्रेयस or the highest good, viz. of मोक्ष or final emancipation.

Notes.

स्वस्त्ययनम्—स्वस्ति इति अव्ययम् । अयनम्—इ + लुट्—करणे । स्वस्ति इत्यस्य अयनम् = स्वस्त्ययनम् ।

बुद्धिविवर्धनम्—विवर्धयति इति विवर्धनम् ; वि—वृध् + णिच् + लुट्—कर्त्तरि । बुद्धेः विवर्धनम् ।

निःश्रेयसम्—निश्चितं श्रेयः इति निःश्रेयसम् । समासान्तः अच् (by the rule 'अचतुर-विचतुर सुचतुर &c.') ; final emancipation. Here the word means 'the means of attaining emancipation'.

परं निःश्रेयसम्—The best means of निःश्रेयस ।

अस्मिन् धर्म्मोऽखिलेनोक्तो गुणदोषौ च कर्मणाम् ।

चतुर्णामपि वर्णानामाचारश्चैव शाश्वतः ॥ १०७ ॥

Prose.—अस्मिन् [शास्त्रे] धर्म्मः अखिलेन उक्तः, कर्मणां गुणदोषौ च [उक्तौ], चतुर्णामपि वर्णानां शाश्वतः आचारः च एव [उक्तः] ।

consistent with the mannerism of Kull. We have, however, kept it on the ground of perspicuity.

Bengali.—এই শাস্ত্রে ধর্ম মনগ্রণ্যে উক্ত হইয়াছে, এবং কর্মের গুণ ও দোষ-অন্য-
ভাঙ্গণাদি চতুর্কর্মের পরম্পরাগত আচার কথিত হইয়াছে ॥ ১০৭ ॥

English.—In this work, Dharma has been described in full, and the merits and demerits of actions as well as the perpetual customs or usages of the four castes. 107.

Kulluka.—অস্মিন্ ধর্ম ইতি । অস্মিন্ শাস্ত্রে কাত্মকোণ ধর্মোঃসিদ্ধিতঃ—
ইতি শাস্ত্রৈশ্চাংসা । কর্ম্যাণাচ্চ "বিহিতনিষিদ্ধানাম্" ইষ্টানিষ্টফলি (১) ।
বর্জ্যচতুষ্টয়ে "পুরুষধর্মরূপঃ" 'আচারঃ' (২), 'শাস্ততঃ' পারম্পর্যাগতঃ (৩) ; (ক)
ধর্মলিঙ্গাচারস্য প্রাধান্য-স্বাপনায় বৃহজ্জনির্দেশঃ (৪) ॥ ১০৭ ॥

Kulluka Explained.

১. কর্ম্যাণাচ্চ &c.—The adjective বিহিতনিষিদ্ধানাম্ is supplied by Kull. It means—'of the acts enjoined and prohibited'. ইষ্ট-নিষ্টফলি is in ১মো-দ্বিবচন, and means ইষ্টফল and অনিষ্টফল । It is a paraphrase of গুণদোষী ।

২. পুরুষধর্মরূপঃ আচারঃ—আচার i.e. the conduct or customs prevalent among the individuals.

৩. শাস্ততঃ &c.—The word শাস্ততঃ (eternal) means 'that which is handed down by succession (পারম্পর্যে) i.e. from generation to generation'.

৪. ধর্মলিঙ্গপি আচারস্য &c.=আচারস্য ধর্মলিঙ্গপি &c.—Although আচার also falls under the category of ধর্ম (cf. II. 6, 12), it has been separately mentioned here to give it some prominence.

Notes.

অস্মিন্—প্রকৃত্যাদিভ্যঃ দ্বিতীয়া ।

আচারঃ—Usage or custom. Here, only those are meant that are neither supported nor opposed by যুক্তি or কৃতি ।

শাস্ততঃ—শাস্তত্ + অণ্ । For Grammar, see under I. 13.

(ক) পারম্পর্যাগতধর্মলিঙ্গাচারস্য—G.

आचारः परमो धर्मः (क) श्रुत्युक्तः स्मार्त्त एव च ।

तस्मादस्मिन् समायुक्ती(ख) नित्यं स्यादात्मवान् हिजः ॥१०८॥

Prose.—आचारः, श्रुत्युक्तः [आचारः], स्मार्त्तः एव च [आचारः] परमः धर्मः । तस्मात् आत्मवान् हिजः अस्मिन् नित्यं समायुक्तः स्यात् ।

Bengali.—आचार, श्रुत धर्म ও স্মৃত ধর্ম—এই তিনটি পরমধর্ম । অতএব আত্মহিতচ্ছ হিজ সেই আচারধর্মে সর্বদা বড়বান্ থাকিবেন ॥ ১০৮ ॥

English.—आचार (usage or custom) as well as practices mentioned in the Vedas and in the Smritis are the highest Dharma ; therefore, a twice-born man wishing his welfare should be ever intent on आचार । 108.

Kulluka.—प्राधान्यमेव स्पष्टयति (१)—आचारः इति । 'युक्तः' ब्रह्मवान् । 'आत्मवान्' आत्महितेच्छुः—सर्वस्य आत्मास्तीति आत्महितेच्छा लक्ष्यते (२) ॥ १०८ ॥

Kulluka Explained.

1. प्राधान्यम् एव &c.—The author clearly sets forth the excellence of आचार ।

2. सर्वस्य आत्मा &c.—[आत्मवान् does not mean 'one who has got an आत्मा', for every one has got it, but it means] 'one who has got 'आत्महितेच्छा' । [That is, the word आत्मन् here secondarily means आत्महितेच्छा] ।

Notes.

आचारः—Usage, custom. (See previous Sloka).

श्रुत्युक्तः—Qualifying the noun आचारः or धर्मः to be understood—Acts enjoined by श्रुति, e.g., अग्निहोत्र, ज्योतिषां, &c.

(क) आचारप्रभवो धर्मः—A. This might give a good sense, but it is not supported by the other Mss. of Kull., and is distinctly opposed to almost all the commentators. Vasishtha-Smriti also distinctly reads आचारः परमो धर्मः ।

(ख) सदा युक्तः—All except A. But सदा with नित्यम् is rather redundant. Mandlik's Medh. also reads समायुक्तः ।

स्मार्तः—Acts enjoined by स्मृतिशास्त्र, e.g., अष्टकाश्राद्ध, &c.

अस्मिन् = अस्मिन् दत्ते, viz. (i) श्रौतः आचारः, (ii) स्मार्तः आचारः, and (iii) आचारः । Or, it may be taken to refer only to आचार proper.

आत्मवान्—आत्मन् + मनुप् । Here by लक्षणा (i.e. secondary sense) the word आत्मन् means आत्महितेच्छा ।

N. B. The present topic is on आचार proper (i.e. customs or usages handed down from generation to generation), but the author mentions here, by the way, the other two kinds of आचार also, viz., श्रौताचार and स्मार्ताचार, these last two being too important to be omitted in a discussion of परमधर्मः ।

Or, the construction of the line may be as follows :—
आचारः परमो धर्मः । [यतः, शिष्टपरिग्रहोतः आचारः] युलुक्तः [एव] स्मार्तः एव च भवति । आचार is परमधर्मः, because, though not explicitly mentioned in श्रुति and स्मृति, it may be held to have been evidently based upon them.

Some take the words युलुक्तः and स्मार्तः as adjectives of आचार, and leave off counting आचार proper as a distinct item ; but the expression आचारस्यैव शाश्वतः in Sl. 107 seems to refer to that आचार only which is not explicitly mentioned in श्रुति or in स्मृति, and in this sense it is evidently taken by Kull.

आचाराद्विच्युतो विप्रो न वेदफलमश्नुते ।

आचारेण तु संयुक्तः सम्पूर्णफलभाग् भवेत् ॥ १०८ ॥

Prose.—आचारात्...वेदफलं न अश्नुते.....भवति ।

Bengali.—आचारद्वये विप्रः वेदविहितं कर्मफलं प्राप्नुते न ना ; किञ्च आचारयुक्तं विप्रः सम्पूर्णं फलं भागं कुरुते ॥ १०८ ॥

English.—A twice-born person fallen away from usage does not reap the fruit of the Veda ; but one following it gets the full reward. 109.

Kulluka.—आचारादिति । आचारद्विच्युतो विप्रो न वेदिकं फलं लभेत ।
आचारयुक्तः पुनः समग्रफलभाग् भवति ॥ १०८ ॥

Notes.

आचारात् &c.—Cf. 'आचारहीनं न पुनस्मि वेदा'. आचार means custom or usage as in Sl. 107.

विच्युतः—वि + च्यु + क्त—कर्त्तरि, (गमनार्थत्वात् कर्त्तृवाच्ये क्त प्रत्ययः) ।

वेदफलम्—वैदिककर्मानुष्ठानफलम् ।

सम्युक्तफलभाग—सम्युक्तफल - भूज + खि + कर्त्तरि ।

एवमाचारतो दृष्टा धर्मस्य मुनयो गतिम् ।

सर्वस्य तपसो मूलमाचारं जगद्भुः परम् ॥ ११० ॥

Prose.—मुनयः एवम् आचारतः धर्मस्य गतिं दृष्ट्वा, सर्वस्य तपसः परं मूलम् आचारं जगद्भुः ।

Bengali.—উক্ত প্রকারে অর্থাৎ আচার ইহেতে ধর্মের আশি হয়, ইহা বুঝিয়া মুনিগণ মনস্ত তপস্কার অকুণ্ঠে কারণ আচার অবলম্বন করিয়াছিলেন ॥ ১১০ ॥

English.—Having seen that the course of Dharma depends on usage, sages stuck to usage, the chief root of all penance. 110.

Kulluka.—एवमिति उक्तप्रकारेण आचारात् धर्मप्राप्तिम् कृष्यो दुष्टा तपसश्चाद्रायणादिः समयस्य कारणम् आचारम् "अनुष्ठेयतया" गृहीतवन्तः (1) । उत्तरत्र वक्ष्यमाणस्य आचारस्य इह स्तुतिः शास्त्रस्तुत्यर्थं (2) ॥ ११० ॥

Kulluka Explained.

1. आचारम् अनुष्ठेयतया गृहीतवन्तः—[They] held that आचार should be practised by them.

2. उत्तरत्र &c.—The praise of आचार, which will be dealt with later on [in Ch. II. 6, &c.] [as a pure विधि], is here, to indicate [merely] the excellence of this Śāstra.

Notes.

सर्वस्य...परम्—Medh. explains this as—the sages held आचार to be the chief root of all penance. Kull.'s explanation is slightly different. He says—the sages stuck to आचार which is the chief root of all penance.

गतिम्—प्राप्तिम् ।

(i) जगतश्च समुत्पत्तिं, (ii) संस्कारविधिमेव च ।

व्रतचर्योपचारश्च, (iii) स्नानस्य च परं विधिम् ॥ १११ ॥

दाराधिगमनञ्चैव विवाहानाञ्च लक्षणम् ।

महायज्ञविधानञ्च आहकल्पञ्च शाश्वतम् ॥ ११२ ॥

(iv) वृत्तीनां लक्षणञ्चैव स्नातकस्य व्रतानि च ।

(v) भक्ष्याभक्ष्यञ्च शौचञ्च द्रव्याणां शुद्धिमेव च ॥ ११३ ॥

स्त्रीधर्मयोगं, (vi) तापस्यं मोक्षं सन्नासमेव च ।

(vii) राज्ञश्च धर्ममखिलं, (viii) कार्याणाञ्च विनिर्णयम् ॥ ११४ ॥

साक्षिप्रश्नविधानञ्च, (ix) धर्मं स्त्रीपुंसयोरपि ।

विभागधर्मं द्यूतञ्च कण्टकानाञ्च शोधनम् ॥ ११५ ॥

वैश्यशूद्रोपचारञ्च, (x) सङ्कीर्णानाञ्च सम्भवम् ।

आपद्धर्मञ्च वर्णानां, (xi) प्रायश्चित्तविधिं तथा ॥ ११६ ॥

(xii) संसारगमनञ्चैव त्रिविधं कर्मसम्भवम् ।

निःश्रेयसं, कर्मणाञ्च गुणदोषपरीक्षणम् ॥ ११७ ॥

देशधर्माञ्ज्जातिधर्मान् कुलधर्माञ्च शाश्वतान् ।

पाषण्ड-गण-धर्माञ्च शास्त्रेऽस्मिन्नुक्तवान् मनुः ॥ ११८ ॥

Prose.—जगतश्च समुत्पत्तिम् । संस्कारविधिमेव च, व्रतचर्योपचारं च । स्नानस्य च परं विधिं, दाराधिगमनं चैव, विवाहानां च लक्षणं, महायज्ञविधानं च, शाश्वतं आहकल्पं च । वृत्तीनां लक्षणं चैव, स्नातकस्य व्रतानि च । भक्ष्याभक्ष्यं च, शौचं च, द्रव्याणां शुद्धिमेव च, स्त्रीधर्मयोगम् [च] । तापस्यं, मोक्षं, सन्नासमेव च । राज्ञश्च अखिलं धर्मम् । कार्याणां च विनिर्णयम्, साक्षिप्रश्नविधानं च । स्त्रीपुंसयोः धर्मम् अपि, विभागधर्मं, द्यूतं च, कण्टकानां च शोधनं, वैश्यशूद्रोपचारं च ।

সংকীর্ণাণাং সম্ভবং চ, বর্ণানাম্ আপহৃদ্যম্ চ । তথা প্রায়শ্চিত্তবিধিঃ । কর্মসম্ভবং
দ্বিবিধং সংসারগমনং চ এব, নিঃশ্রেয়সং, কর্মকাণাং যুগদৌষদরীক্ষণাং চ ।

[তথা] দৈশ্বশ্মান্, জাতিশ্মান্, শাস্ত্রতান্ কৃত্তশ্মান্ চ, পাদশ্ল-মশ্বশ্মান্
চ—সনু: অশ্মিদ্ শাস্ত্রি উক্তবান্ ।

Bengali.—[১ম অধ্যায়ঃ] জগতের সমুৎপত্তি ; [২য় অধ্যায়ঃ] [গর্ভাধানাদি]
সংস্কারবিধি, ব্রহ্মচারীর ব্রতচর্যা, গুরুসেবা ; [৩য় অধ্যায়ঃ] [গুরুপুত্র ইহাতে প্রতিনিবৃত্তির
কালে] স্নানরূপ প্রকৃষ্টবিধান, ১১১ ॥

দীর্ঘাধিগমন, [অষ্টবিধ] বিবাহের লক্ষণ, পঞ্চ-মহাবিজ্ঞের বিধান এবং চিরন্তন
শ্রাদ্ধবিধি ॥ ১১২ ॥

[৪র্থ অঃ] [স্বত, অমৃত প্রভৃতি] জীবনোপায়ের লক্ষণ, দাতকের ব্রত ; [৫ম অঃ]
ভক্ষ্যভক্ষ্য, [অশোচের পর] শুদ্ধ, এবং [জলাদি দ্বারা] দ্রব্যের শুদ্ধি, ১১৩ ॥

স্রীধর্মের নিয়ম ; [৬ষ্ঠ অঃ] বানপ্রস্থধর্ম, মোক্ষ ও সন্ন্যাস ; [৭ম অঃ] সমগ্র রাজধর্ম ;
[৮ম অঃ] বাবহার বিনির্ঘ, ১১৪ ॥

সাম্বিগর্গের প্রস্থবিধান ; [৯ম অঃ] বানো ও স্রীধর্ম, দায়বিভাগধর্ম অর্থাৎ পৈতৃক
ধনবিভাগ, দাতৃস্বকীয় নিয়ম, দৌদাদি কণ্টকের নিয়মনোপায়, ১১৫ ॥

ঐশ্ব ও শূনের অনুষ্ঠেয় ধর্ম ; [১০ম অঃ] সংকীর্ণজাতির উৎপত্তি, বর্নসমূহের আপকর্ষণ ;
এবং [১১ম অঃ] আর্যশত্ববিধি ॥ ১১৬ ॥

[১২শ অঃ] শুভাশুভকর্ষণজ্ঞাত [উত্তম, মধ্যম ও অধম ভেদে] ত্রিবিধ দেহান্তরপ্রাপ্তি,
নিঃশ্রেয়স অর্থাৎ আত্মজ্ঞান, এবং বিভিন্ন ও নিষিদ্ধ কর্মের গুণ ও দোষের পরীক্ষা ॥ ১১৭ ॥

[এবং একদ্বিতরিত্ত] [গরম্পন্নগত] চিরন্তন বেশধর্ম, জাতিধর্ম, কুলধর্ম, পাবশ্রুধর্ম
ও বর্ণিগাদি-গণ-ধর্ম—এই সকল বিষয় সমুদ্র এই শাস্ত্রে বর্ণনা করিয়াছেন ॥ ১১৮ ॥

English.—The origin of the world ; the rules of sacramental
rites, the vows of a Brahma-chārin and his conduct
[towards his teacher] ; and the excellent rules for the ablution
[to be observed by a pupil on his return from his preceptors
house], 111.

The taking of a wife, the definition of the [different kinds of]
marriage, the rules for the Mahā-Yajnas (or the five principal
duties) and the perpetual ordinance of funeral rites, 112.

The description of the different modes of livelihood, the vows of
a Snātaka [one who has bathed after having finished the first
stage of his life] ; lawful and forbidden food, purification [of men]
[after the period of uncleanness due to death, etc.] and also the
purification of things, 113.

The rules regarding the Dharma of women ; the duties of ascetics, final emancipation, and renouncement of the world ; the entire duty of kings ; and the decision of legal disputes, 114.

The rules for the examination of witnesses ; the duties regarding husband and wife, the law of partition of heritage, and of gambling, and also the means of removing thorns [of society] i.e. thieves, &c. 115.

The duties of Vais'yas and S'údras ; the origin of the mixed castes, and the rules of conduct for all castes in times of distress ; and the rules of expiation ; 116.

The three-fold (high, medium and low) course of transmigration arising from actions [good or bad], knowledge of the Supreme Soul and the examination of good and bad qualities of actions, 117.

[In addition to the above,] the perpetual Dharma of countries, castes and families, and the rules concerning heretics and associations or guilds ;—these has Manu described in this S'ástra. 118.

Kulluka.—इदानीं शिष्यस्य सुखप्रतिपत्तये वक्ष्यमाणायांनुक्रमणिकामाह—जगतस्य समुत्पत्तिमिति, पाषण्डमयधर्माद्येत्यन्तेन (क) (1) । जगदुत्पत्तिः यद्योक्ता (2) । ब्राह्मणस्तुतिश्च सगैरचार्यत्वात् (ख) ब्राह्मणस्य, शास्त्रस्तुत्यादिकञ्च स्मृतौ एव अन्तर्भवति (3) ।—एतत् प्रथमाध्यायप्रसंगम् (4) ॥ संस्काराणां जातकर्मादीनां (5) 'विधिम्' अनुष्ठानं, ब्राह्मचारिणो व्रताचरणम्, उपचारञ्च गुर्वादीनामभिवादनोपासनादि (6)—'सर्वो बन्धो विभाषेकवद्भवति' इत्येकवद्भावः (7) ।—एतत् द्वितीयाध्यायप्रसंगम् (8) ॥ स्नानं—गुरुकुलान्निरवर्त्तमानस्य संस्कारविशेषः (9), तस्य प्रकृष्टं (10) विधानम् ॥ १११ ॥ दाराधिगमनमिति । 'दाराधिगमनं' विवाहः, तद्विशेषाणां ब्राह्मादीनाञ्च (1) लक्षणम्, महायज्ञाः पञ्च—वैश्वदेवादयः, (2), याज्ञस्य विधिः 'शाश्वतः'—प्रतिसर्गम् अनादिप्रवाहप्रवृत्त्या (ग) नित्यः (3) ।—एष तृतीयाध्यायार्थः (4) ॥ ११२ ॥

वृत्तीनामिति । 'वृत्तीनां' जीवनापायानाम् कृतादीनां (1) लक्षणं, 'स्नातकस्य' गृहस्थस्य 'व्रतानि' नियमाः ।—एतच्चतुर्थाध्यायप्रसंगम् ॥ भक्ष्यं—दध्यादि, अभक्ष्यं—क्षयनादि, शौचं सरणादौ—“गृह्येदविप्रो दशाह्नि” इत्यादिना (घ) (2), द्रव्याणां शुद्धिम् उदकादिना (3) ॥ ११३ ॥

(क) इत्यन्तम् for इत्यन्तेन—A, M, P, S, V.

(ख) सगैरचार्यत्वेन—All except S. (ग) अन्नादिप्रवाहप्रवृत्त्या—B, G.

(घ) ब्राह्मणादिदशाह्नादिना—All except A.

स्त्रीधर्मयोगनिमित्तं । स्त्रीणां 'धर्मयोगं' धर्मोपायम् ।—एतत् पाञ्चमिकम् (१) ॥
तापस्यं—तापसाय वानप्रस्थाय हितं (क)—तस्य धर्मम् (ख) (२) । मोचहेतुत्वात्
'मोच' यतिधर्मम् (३) । यतिधर्मोऽपि सत्यासत्यं पृथगुपदेशः प्राधान्यज्ञापनायः (४) ।
—एषः पञ्चाध्यायैः ॥ राज्ञोऽभिषिक्तस्य सर्वैः—इष्टादृष्टार्थौ धर्मैः (५) ।—एषः
सप्तमाध्यायैः ॥ 'काव्याणां' ऋषादीनाम्—अधिप्रत्यर्थि-सम्पत्तिनां (ग) (६)
'विनिर्णयः'—विचार्ये तत्त्वनिर्णयः ॥ ११४ ॥

साचीति । साक्षिणाञ्च प्रश्ने यद्विधानं (१) ; व्यवहाराङ्गलेऽपि साक्षिप्रश्नस्य
प्रधानं (घ)—निर्णीयोपायत्वात् पृथङ् निर्द्देशः (२) ।—एतदात्मिकम् (३) ॥ स्त्रीपुंसयोः
भाष्यापत्त्याः "सन्निधौ असन्निधौ च" (४) धर्मोत्पन्नान्तरम्, चक्षुष्यभागस्य (५) च
धर्मम् । यद्यपि ऋक्ष्यभागोऽपि काव्याणाञ्च विनिर्णयमित्यनेनैव प्राप्तः तथापि चक्षुष्य-
मिदात् पृथङ् निर्द्देशः (६) । द्यूतविषयो विधिः द्यूतशब्देनोच्यते (७) । 'कण्टकानां'
चौरादीनां 'शोधनं' निरसनम् (८) ॥ ११५ ॥

वैश्वशूद्रोपचारश्चेति । वैश्वशूद्रोपचारं स्वधर्मोत्पन्नम् ।—एतद्वचनम् ॥ एवं
सङ्कीर्णानाम् अनुलोम-प्रतिषोमजातानाम् (१) उत्पत्तिम्, आपदि च जीविकोपदेशम्
आपद्धर्मम् (२) ।—एतद्वचनम् ॥ प्रायश्चित्तविधिम्—एकादशम् ॥ ११६ ॥

संसारगसनमिति । 'संसारगसनम्' देहान्तरप्राप्तिरूपम्—"उत्तमसन्ध्यसाधनसेदेन"
विविधं शुभाशुभकर्महेतुकम् (१) । "निःशेषसम्" आत्मज्ञानं, सर्वोत्कृष्टमोचलक्षण-
श्रेयोहेतुत्वात् (२) । कर्मणाञ्च "विहित-निषिद्धानां" (३) गुणदोषपरिचक्षणम् ॥ ११७ ॥

देशधर्ममिति । प्रतिनियतदेशेऽनुष्ठेयमाना देशधर्माः (१) । ब्राह्मणादिजाति-
नियताः (क) जातिधर्माः (२) । कुलविशिष्टाश्चः कुलधर्माः (३) । वैदवाद्यागम-
समाश्रया प्रतिविद्भवतश्चैव 'पाषण्डम्', तद्व्योगात् पुरुषोऽपि पाषण्डः ; तन्निमित्ता
य धर्माः "पाषण्डिनां विकर्म्मस्थान्" इत्यादयः, तेषां पृथग्धर्मानभिधानात् (४) । 'गणः'
समूहो "वर्णिगादीनाम्" (५) । सप्तसु श्लोकेषु 'उक्तवान्' इति क्रियापदम् (६) (च) ॥ ११८ ॥

(क) तापसवानप्रस्थाव विहितम्—A. Others read तपसे वानप्रस्थाव हितं
तस्य धर्मम्, but in this exposition the इति will not be easily avail-
able. The reading of A seems to approach the required reading,
viz., तापसाय वानप्रस्थाव हितम् which is also the reading of Medh.

(ग) A reads तत्कर्म which is also admissible.

(ग) अर्द्धिप्रत्यर्थिसम्पत्तिनाम्—Bk.

(घ) विधान—B, Bk, G, M, P, V ; प्रधानत्व—J, Bg ; प्रधान—A, Bh, S.

(ङ) जातिनियताः—Omitted in A and S.

(च) सप्तसु &c.—Found only in P.

Sl. 111. Kulluka Explained.

1. इदानीं &c.—Now for the easy understanding [of this work] on the part of the pupil, [the author] gives, in order, the following list of contents commencing with जगतश्च सप्तत्पत्तिम् and ending with पाषण्ड्यवर्णनम् ।

2. जगदुत्पत्तिः &c.—[The following is the subject-matter of the 1st Chapter of the work.]—The creation of the world—as has already been described.

3. ब्राह्मणस्तुतिश्च &c.—[N. B. It has been stated above that the theme of Ch. I is the creation of the world. But we all know that Ch. I contains also the praise of the Brāhmanas [ब्राह्मणस्तुति—Sl. 92-101], the praise of this work (शास्त्रस्तुति—Sl. 102-106), as well as the praise of आचार (Sl. 107—110). So, Kull. says that] things like ब्राह्मणस्तुति, शास्त्रस्तुति and so forth fall under the head of creation, inasmuch as the Brāhmanas [as well as this शास्त्र] contribute largely to the preservation of creation (ब्राह्मणस्य सर्गरक्षार्थत्वात् &c.).

4. एतत् &c.—This is the topic (प्रमेय) of the 1st Chapter [of the work].

5. संस्काराणाम् &c.—The संस्कारs, viz., जातकर्म, &c. [For the names of संस्कारs, see under II. 16].

6. उपचारश्च &c.—उपचार means salutations and services, &c., of the elders.

7. सर्वो हन्तः &c.—The singular number [in the हन्त compound व्रतचर्योपचारम्] is explained by the rule that 'all the हन्त compounds may be optionally used in singular'.

8. एतत् &c.—This is the topic of Ch. II.

9. स्नानम् &c.—स्नान here refers to the particular ceremony of ablution to be performed by a student when leaving the roof of his preceptor. [See Notes on स्नातक in Sl. 113.]

10. प्रकृतम्—This is the synonym of the word परम् used in the text.

Notes.

समुत्पत्तिम्—This word and all the other द्वितीयान्त words in Sl. 111-118 are objects of the verb उक्तवान् in Sl. 118.

संस्कार—सम्—कृ + क्त्वा—भावे । The augment सुट् comes in by the rule 'संपद्युविभ्यः क्योतौ भूयणे'—The root कृ, when preceded by सम्, परि and उप, takes the augment स when 'decoration' is meant.

व्रतचर्यापचारम्—व्रतचर्या च उपचारश्च इति व्रतचर्यापचारम्—singular, by the परिभाषा—'सर्वो बन्धो विभाषा एकवत् भवति' ।

परम्—It does not mean 'subsequent' but प्रधानम् । Adjective of विधिम् । Medh. holds that this word has been put simply to fill up the metre.

Sl. 112. Kulluka Explained.

1. तद्विशेषाणां &c.—The different forms of marriage are ब्राह्म, &c. [N. B. These are—

ब्राह्मी दैवस्तथैवार्धः प्राजापत्यसथाऽसुरः ।

गान्धर्वो राजसूयश्चैव पैशाचयाजसौऽश्मनः ॥ Manu, III. 21.]

2. महायज्ञाः &c.—महायज्ञः are five, viz., वैश्वदेव, &c.

[N. B. Mahá-Yajnas are the daily यज्ञ (i. e. religious duties) to be performed by a house-holder. They are obligatory on the three twice-born classes. They are (1) ब्रह्मयज्ञ, (2) पित्रयज्ञ, (3) देवयज्ञ, (4) सृष्टयज्ञ and (5) नरयज्ञ ।

(1) अथापमं ब्रह्मयज्ञः (1) पित्रयज्ञस्तु तर्पणम् ।

(3) होमो देवो (4) वलिर्भौतो (5) नृयज्ञोऽतिथिपूजनम् ॥ Manu, III. 70].

The name वैश्वदेव as given by Kull. is the देवयज्ञ mentioned in the verse quoted above. विश्वेषां (= सर्वेषां) देवानाम् अयं (यज्ञः) इति वैश्वदेवः ।

3. शश्वतः—प्रतिसर्गम् अनादि &c.—(S'raddhas are said to be) शश्वत or eternal inasmuch as they occurred in every past creation and are therefore without a beginning. [N. B. According to Hindu philosophy, the cycle of creation is eternal.]

4. एवः द्वितीयाध्यायार्थः—This is the topic of Chap. III.

Notes.

श्राद्धकल्पम्—श्राद्धस्य कल्पः (विधिः), तम् ।

श्राद्धतम्—Medh. holds that this qualification, which is not disputed by any body, is put here simply to fill up the metre.

Sl. 113. Kulluka Explained.

1. जीवनीपायानाम् ऋतादीनाम् &c.—The different modes of livelihood are ऋत, &c.

[N. B. These are ऋत, अमृत, मृत, प्रमृत and सत्यामृत । They are enumerated in the following verse.

ऋतामृताभ्यां जीवेत्तु मृतेन प्रमृतेन वा ।

सत्यामृतास्त्रया वापि न श्रवत्या कदाचन ॥ Manu, IV. 4.

These are technical terms, and have thus been defined by Manu :—

ऋतमुच्छृण्वं जीवम्, अमृतं स्यादयावितम् ।

मृतं तु वाचितं भैक्षं, प्रमृतं कर्षणं मृतम् ॥ IV. 5.

सत्यामृतं तु वाणिज्यं तेन चैवापि जीव्यति ।

सेवा श्रद्धतिरास्त्रया तस्मात्तां परिवर्जयेत् ॥ IV. 6.

ऋत means उच्छृ and श्रिण्व । उच्छृ means 'picking isolated corn' and श्रिण्व means 'gleaning ears of corn'. सेवा or servitude is called by our S'āstra-kāras 'the livelihood of a dog'. The other lines are easy.]

2. शौचं—मरणार्थं &c.—Purification after the period of uncleanness due to death [of a relative] and so forth, as discussed in 'शुध्येत् विप्रो दशाहेन &c.'

N. B. The full text of 'शुध्येत् विप्रः &c.' is as follows :—

शुध्येद्विप्रो दशाहेन द्वादशाहेन भूमिपः ।

वैश्यः पञ्चदशाहेन शूद्रो मासिन शुध्यति ॥ Manu, V. 83.

A Brāhmana is purified in 10 days, a Kshatriya in 12 days, a Vais'ya in 15 days, and a S'ūdra in 30 days.

3. द्रव्याणां &c.—The purification of articles, viz. by water and so forth. [Some are purified by water, some by ashes,

some by acid things e.g. tamarind, &c., some by being placed in the fire, and so on. See Manu, V, Sl. 111 and the following ones.]

Notes.

स्नातकः—A Brāhmaṇa, Kshatriya or Vais'ya, who has performed the ceremony of ablution which has to be performed on his finishing the first A's'rāma (viz., that of a Brahmacārin). The Snātaka corresponds to the graduate of the present day.

N. B. The Snātakas are of three classes, viz.,

(i) विद्यास्नातक [after the completion of the v'edic study].

(ii) व्रतस्नातक [after the completion of the vows, viz., Sāvitra, Mahā-nāmnika, Aupanishada, &c., (cf. Kull. under II. 165)], and

(iii) उभयस्नातक [after the completion of both (see Kull. under IV. 31)]

Sl. 114. Kulluka Explained.

1. एतत् पाञ्चमिकम्—This belongs to Ch. V.

2. तापस्यम् &c.—तापस्य means that which helps a तापस, i.e., the duties of a वानप्रस्थ. [N. B. The word वानप्रस्थ in Kull. does not mean the आश्रम but an ascetic in that आश्रम ।]

3. मोक्षहेतुत्वात् &c.—The word मोक्ष here stands for वृत्तिधर्म which is here so called because it leads to मोक्ष ।

4. वृत्तिधर्मत्वेऽपि &c.—Although सन्न्यास (or renouncement of the world) forms a part of वृत्तिधर्म, yet it is separately mentioned here for the sake of prominence.

5. सर्वैः—दृष्टादृष्टार्थैः धर्मैः—'All the धर्मैः' means both kinds of धर्मैः, viz., दृष्टार्थे धर्मैः and अदृष्टार्थे धर्मैः ; i.e., those pertaining to this life and those pertaining to future lives.

6. कार्यार्थानाम् &c.—Cases viz., those of debts, &c., which are brought to the court's notice by the contending parties (अर्चिन् and प्रत्यर्चिन्) for decision.

Notes.

तापस्यम्—तापस् + अण् = तापसः । तापसस्य कर्म, i.e., तापसाय हितः धर्मः इति तापस + यञ् ; by the rule 'गुणवचन-ब्राह्मणादिभ्यः कर्माणि च' ।

Sl. 115. Kulluka Explained.

1. विधानम्—Rules.
2. व्यवहाराङ्गत्वेऽपि &c.—The examination of witnesses, although a branch of litigation (व्यवहार), is here separately mentioned on account of its being the surest means of decision.
3. एतत् आष्टमिकम्—This belongs to Chap. VIII.
4. सन्निधौ असन्निधौ च—During the presence and during the absence [of each other].
5. ऋक्षभागस्य—Of the division of heritage.
6. यद्यपि &c.—ऋक्षभाग which is included in the heading कार्यार्थानां च विनिर्णयम् (Ch. VIII) is here separately mentioned as it has been discussed in a separate chapter. [N. B. The discussion of ऋक्षभाग in a separate chapter is perhaps on the ground of its being of a purely civil nature].
7. द्यूतविषयो विधिः &c.—Here the word द्यूत means 'rules regarding द्यूत or gambling'.
8. शोधनं &c.—शोधन means निरसन or prevention.

Notes.

सार्चिन्—+सार्चात् + इनि, निपातनात् by the rule 'सार्चात् द्रष्टरि संज्ञायाम्' ।
कण्टकाणाम्—Lit. thorns ; hence, thieves, robbers, &c., who are, so to speak, the thorns of society.

Sl. 116. Kulluka Explained.

1. संक्षौर्णाणाम् &c.—The संक्षौर्णसु or mixed castes are of two classes अनुलोमज and प्रतिलोमज ।—See Notes on अन्तरप्रभवाणाम् in Sl. 2.

2. आपदि च &c.—आपद्वर्त्तः are the rules regarding livelihood, advised in cases of extreme circumstances.

[N. B. The term आपद्वर्त्तः includes something more than 'livelihood', e.g., studying the Veda by a Brāhmana student with a Kshatriya or a Vais'ya teacher, when a Brāhmana teacher is not available. Cf. II. 241. Kull., however, here refers to जीविका only, as आपद्वर्त्तः has reference chiefly to that.]

Notes.

आपद्वर्त्तः—A practice not usually proper for a caste, but allowable under extreme circumstances—in times of calamity, &c. ; e.g., the partaking of prohibited food when the life is otherwise at stake. (Cf Manu, X. 105, &c.) See also II. 241.

Sl. 117. Kulluka Explained.

1. संसारगमनं &c.—संसारगमन means transmigration, i.e. re-birth in a separate body. It may be of three kinds—high, middle or low, due to good and bad actions (in previous births).

2. निःश्रेयसम् &c.—निःश्रेयस lit. 'the highest good' here means 'the knowledge of the Supreme Soul' which is the means of, i.e. leads to, the highest good, viz. मोक्ष or final emancipation.

3. विहितनिषिद्धानाम्—Prescribed and prohibited.

Notes.

संसारगमनम्—Medh. explains it in two ways :—(i) सं + ऋ + चञ् = भावे, इति संसारः = transmigration, hence the Soul (which transmigrates). संसारस्य जीवस्य (i.e. of the Soul) गमनम् । Or, (ii) संसारः = पृथिव्यादयो लोकाः—the regions, viz., Earth, &c. संसारे गमनम् इति संसारगमनम् । Kull. is not very explicit on the point.

कर्म्मसम्भवम्—सम्भवः = सम् + भू + अप्—अपादानवाचे ; कर्म्म सम्भवः यस्य तत् । Or, सम्भवः = सम् + भू + अप्—भावे ; कर्म्मणः सम्भवः यस्य तत् ।

निःश्रेयसम्—निश्चितं श्रेयः इति निःश्रेयसम्। समासान्तः अः by the rule 'अचतुर-विचतुर &c.'

Sl. 118. Kulluka Explained.

1. प्रतिनियतदेशे &c.—देशधर्मः are 'the rites observed (only) in particular (प्रतिनियत) countries'.

2. ब्राह्मणादिजाति &c.—जातिधर्मः are the 'rites observed by particular castes'.

3. कुलविशेषाश्रयाः &c.—कुलधर्मः are those usages that are prevalent only in particular families.

4. वेदवाङ्मोगम &c.—The performance of prohibited acts owing to one's adherence to a non-Vedic creed is called पाषण्ड। Hence, also one who commits पाषण्ड is called a पाषण्ड। पाषण्डधर्मः are 'the rules regarding पाषण्ड's', e.g., in texts like 'पाषण्डिनो विकर्मस्थान् &c.' [This line does not set forth the धर्मः to be observed by a पाषण्ड, but the conduct to be observed towards a पाषण्ड। Hence, it should be admitted that the meaning of the word पाषण्डधर्मः here is rather peculiar. But it should not be objected to] as no other distinct धर्मः is found to have been prescribed for them.

N. B. The couplet पाषण्डिनो विकर्मस्थान् &c. runs as follows :—

पाषण्डिनो विकर्मस्थान् वैडालव्रतिकाज्जठान्।

क्षैतुकान् वकवर्त्तीन् वाङ्मन्त्रिणां चार्चयेत् ॥ Manu, IV. 30.

Translation.—Heretics, men who do wrong acts, men who are pretenders to virtue like cats, rogues, logicians arguing against the Veda, and those who are hypocrites like herons—these should not be honoured even with a talk.

5. गणः समूहः &c.—The word गणः here means 'an association of merchants, smiths, actors &c.'

Notes.

The subjects mentioned in this Sloka do not refer to any particular chapter, but are scattered here and there all over the work.

देशधर्मान्, जातिधर्मान्, कुलधर्मान्—These have been simply referred to in Manu II. 34 ; VIII. 41, 42, 46 ; &c. Only those are meant that are not opposed to the Vedas.

पाषण्ड—A heretic. He may be also called a पाषण्डिन् । The word पाषण्ड has been derived and explained as follows :—पाप - पण् + ड (औणादिकः प्रत्ययः) । षणोदरादित्वात् साधु । 'पण' means to enjoy ; here 'to practise'. पाखण्ड is another form of the word. In that case the derivation is पं (पा - २या, १ वचन) खण्डयति यः सः इति पा - खण्ड + ञच् ।

पालनाच्च वयौधर्मः पाशब्देन निगद्यते ।

तं खण्डयन्ति ते यस्मात् पाषण्डास्तेन हेतुना ॥

With the double forms पाषण्ड and पाखण्ड we may compare the double forms of षण्ड and खण्ड—meaning 'multitude'. The Hindusthānis often erroneously pronounce 'ष' as 'ख', e.g., the word वर्षा as वरखा ।

गण-धर्मः—For गण-धर्मः, see Manu VIII. 339 ; IX. 257 ; 286 ; &c.

यथेदमुक्तवाञ् शास्त्रं पुरा पृष्टो मनुर्मया ।

तथेदं यूयमप्यद्य मत्सकाशान्निबोधत ॥ ११८ ॥

इति मानवे धर्मशास्त्रे शृगुप्रोक्तायां

संहितायां प्रथमोऽध्यायः ॥ १ ॥

Prose.—पुरा मया पृष्टः मनुः इदं शास्त्रं यथा उक्तवान्, यूयम् अपि अद्य मत्सकाशात् इदं तथा निबोधत ।

Bengali.—पूर्वे मन्वर्षक विज्ञासित इहैशां मनु एहै शास्त्र वेदगुणधारे बलिग्राहिलेन आपनान्नां अथा आनाम्र निकट एहै शास्त्र सेहैगुण अवगत हुँन ॥ ११८ ॥

English.—You, too, learn to-day from me this S'ástra as was formerly narrated by Manu, asked by me. 119.

Kulluka.—यथेदमिति । पूर्वं मया पृष्टो मनुर्थेदेदं शास्त्रमभिहितवान्, तथैव अन्यनाऽनतिरिक्तं (१) मत्सकाशात् शृणुत इति ऋषीणां अद्वातिशयार्थं पुनरभिधानम् (२) ॥ ११९ ॥

इति वारिन्द्र-नन्दनवासीय-भट्टश्रीदिवाकरात्मज-भट्टश्रीकुल्लूक-
विरचितायां मन्वर्थसुक्तावल्यां काशिकायां मनुवृत्तौ
प्रथमोऽध्यायः (क) ॥ १ ॥

Kulluka Explained.

१. अन्यनाऽनतिरिक्तम्—Neither more, nor less. [Bhrigu means to say that in the narration of this S'ástra to the sages present he will not omit a single point mentioned by Manu, nor will he add a single point of his own].

२. ऋषीणां &c.—[The word निबोधत is a mere repetition of the word शृणुत in Sl. 60]. This repetition is made in order to rouse the faith of the Rishis.

Notes.

इति मानवे धर्मशास्त्रे भृगुप्रोक्तायां &c.—Here ends the first chapter in the Dharma-S'ástra of Manu as decreed by Bhrigu. N. B. This is the author's colophon.

इति वारिन्द्रनन्दनवासीय &c.—This is Kull's colophon. It gives a very short account of his own self as well as of his work. The adjective काशिकायाम् (काशी + लिट्) points to the fact that the commentary was written in Kás'i (Benares). For a detailed account, see Kullúka's Preface.

(क) इति श्रीकुल्लूकभट्टकृतायां मन्वर्थसुक्तावल्यां मनुवृत्तौ प्रथमोऽध्यायः—All except A.

APPENDIX I.

An Index of Slokas in Manu, Chap. I.

THE REFERENCE IS TO SLOKAS.

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THE REFERENCE IS TO SLOKAS.

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